

ARABIC MANUSCRIPTS.

TRADITION.

No. 121.

fol. 420; lines 15; size 8 × 6; 6 × 3.

الموطأ

AL MUWATTA

A collection of *Hadīṣ* (traditions) which, before the composition of the six canonical collections,* was looked upon as the first and foremost authority in *Ṣaḥīḥ Hadīṣ*.

Author: Abū 'Abdallāh Mālik bin Anas al Aṣbaḥī, أبو عبد الله مالك بن انس الأصمعي البدلي, the second of the four learned doctors (امام) who were the exponents of their faith. He is sometimes called *Imām-u-Dār al Hijrah* (امام دار الهجرة), and was born in Medina in A.H. 93 = A.D. 711. *Dahabī*, after mentioning the dates of the author's birth, A.H. 96 and 92, given by other biographers, emphatically says that A.H. 93 is the correct one.

Hāj. Khal., vol. vi., p. 265, followed by *Brock.*, vol. i., p. 175, however, gives the date of Mālik's birth A.H. 97 = A.D. 715. Mālik studied *Hadīṣ* under the eminent traditionists, أبو بكر محمد مسلم بن عبد نافع أبو عبد الله الزهري (d. A.H. 124 = A.D. 741) and نافع أبو عبد الله العدوي البدلي (d. A.H. 117 = A.D. 735), and learnt *Qir'at* under عبد الرحمن بن ابي نعيم (d. A.H. 169 = A.D. 785). See *Ṭabaqāt al Qurra'* by *Dahabī*, fol. 21*. A large number of scholars and traditionists narrated traditions from him. In the *Muqaddimah* of

* (1) *Al Jāmi' as Ṣaḥīḥ* by *Bukhārī* (d. A.H. 256 = A.D. 870). (2) *Aṣ Ṣaḥīḥ* by *Muslim* (d. A.H. 261 = A.D. 875). (3) *Al Jāmi'* by *Tirmidī* (d. A.H. 279 = A.D. 892). (4) *Sunan* by *Abū Dā'ūd* (d. A.H. 275 = A.D. 888). (5) *Sunan* by *Nasā'ī* (d. A.H. 309 = A.D. 915). (6) *Sunan* by *Ibn Mājah* (d. A.H. 273 = A.D. 886).

Tanwir al Hawālik (a commentary on this work, see the following No. 123) it is stated, on the authority of Ibn 'Abdalbarr (d. A.H. 463 = A.D. 1070) that Mālik spent forty years in the composition of the present work, and that after finishing it he submitted it to seventy learned traditionists of Medina, who unanimously declared it to be correct; hence the author entitled it الموطأ. Mālik died in Medina A.H. 179 = A.D. 795, and was buried in the cemetery called Al-Baqī' البقيع.

For the author's life see: Ḥuffāz, vol. i., p. 187; Ibn Khallikān, vol. i., p. 1139; Mir'āt al Janān, fol. 96^a; Hāj. Khal., vol. vi., p. 265; Brock., vol. i., p. 175.

Beginning:—

وقرئت الصلاة قال حدثني يعقوب بن يعقوب الليثي عن
مالك النخ

The موطأ exists in various forms, in which the traditions are narrated from different sources, differing in number of Ḥadīṣ and their arrangement. The present copy contains Ḥadīṣ narrated through Yahyā bin Yahyā al Laiṣī (d. A.H. 234 = A.D. 848) and is more reliable and popular than the other collection of Muwaṭṭa' narrated by others.

For other copies see Brit. Mus., No. 1590; Berlin, 1143; Paris, 675-78. The work is fully described in Berlin, No. 1143. The work was lithographed in Dihlī, A.H. 1291; and printed in Tunis, A.H. 1284; Cairo, A.H. 1280; Lahore, A.D. 1889.

Written in ordinary Naskh.

Dated A.H. 1233.

Scribe صالح بن محمد المراكشي

No. 122.

fol. 110; lines 22; size 10 × 6; 7 × 4.

الموطأ برواية محمد بن حسن الشيباني

AL MUWATTA' BI RIWĀYAT MUḤAMMAD
BIN HASAN ASH SHAIBĀNĪ.

Another copy of Al Muwaṭṭa' narrated by Abū 'Abdallāh Muḥammad bin Ḥasan Ash Shaibānī, better known as Imām Muḥammad, who died

in A.H. 189 = A.D. 804. Below each Ḥadīṣ Imām Muḥammad has quoted the opinions of Imām Abū Ḥanīfah whom he defends in controversial points.

Beginning:—

باب وقت الصلاة قال مصد بن الحسن اخبرنا مالك بن انس
عن يزيد بن زياد مولى بني هاشم عن عبد الله بن رافع مولى
سنة زوج النبي صلى الله عليه وسلم عن ابي هريرة انه سأل
عن وقت الصلاة الخ

For other copies see: Berlin, 1144; Brit. Mus., 1590; Cairo I., 328.

The work has been printed in Ludhyāna, A.H. 1291; and Lucknow, A.H. 1297.

Written in good Naskh, dated A.H. 1005.

The name of the scribe is hopelessly wormed and only reads thus

لوده بن مخدوم ميان

No. 123.

fol. 230; lines 20; size 10 × 6; 7 × 4½.

تنوير الحوائك

TANWĪR AL HAWĀLIK.

A rare commentary on the Muwaṭṭa' narrated through Yahyā bin Yahyā al Laiṣī (see No. 121). By Abū 'l Faḍl 'Abdarrahmān bin abī Bakr bin Muḥammad bin Abī Bakr Jalāladdīn as Suyūṭī, *ابو الفصل* عبد الرحمن بن ابي بكر بن مصد بن ابي بكر جلال الدين السيوطي. This eminent author was born in Rajab, A.H. 849 = A.D. 1445. As he was born in the Library of his father he is generally called *ابن الكتب* (the son of the books). One week after his birth he was named 'Abdarrahmān by his father, and the Kūnyah (كنية) Abū 'l Faḍl was given to him by Aḥmad bin Ibrāhīm al Kinānī (d. A.H. 876 = A.D. 1471). While Suyūṭī was still young his father died in A.H. 855 = A.D. 1451, leaving the young author under the charge of Kamāladdīn Ibn al Humām (d. A.H. 861 = A.D. 1458).

At the age of about eight years Suyūṭi learnt the Qur'ān by heart, and subsequently, after a short period of seven or eight years, he began to study jurisprudence, literature, and Arabic grammar. The commentary on the *Isti'ādah* (استعانة) was the first of his compositions, which he wrote in A.H. 866 and which he presented to his teacher 'Alamaddīn al Balqānī, who highly appreciated the work, and whose lectures Suyūṭi continuously attended till A.H. 868, in which year Balqānī died. After Balqānī's death he attended for some time the lectures of Shaikh al Islām Sharafad dīn al Manāwī (d. A.H. 871 = A.D. 1466), and then attended for four years continuously the lectures on Ḥadīṣ under Taqiaddīn as Samanī al Ḥanafī (d. A.H. 872 = A.D. 1467). He also studied under Muhyiaddīn al Kāfī (d. A.H. 879 = A.D. 1774) continuously for ten years, from whom he received a remarkable sanad for narrating Ḥadīṣ. He studied Ḥadīṣ from many of the eminent traditionists, whose number, according to his own statement in *Ḥusn al Muḥāḍarah*, is not less than 150. In the course of his studious life he once took a fancy to learning logic, but finding that Ibn Ṣalāḥ seriously objected to the acquirement of that branch of science, Suyūṭi gave up the idea for ever.

As a voluminous writer Suyūṭi stands unequalled. In *Ḥusn al Muḥāḍarah*, fol. 162^a, he says that prior to the composition of that work he had already composed three hundred books—

وقد بلغت مؤلفاتي الي الآن ثلثمائة

while the author of *An nūr as Sâfir* remarks that Suyūṭi left behind him altogether about six hundred books—

وصلت مصنفاته نحو الستمائة

Brock., vol. ii., p. 143, enumerates 316 works of this great author. He died in A.H. 911 = A.D. 1505 after three days' illness, and was buried in the western side of Bâb al Qarāfah, باب القرافة, in Egypt.

See for his life and works: *Ḥusn al Muḥāḍarah*, fol. 160^a; *An nūr as Sâfir*, fol. 52^a; *Hâj. Khal.*, vol. vi., p. 616; *Bodl.*, 58-60; Berlin, 1034; Brock., vol. ii., p. 143-58.

Beginning:—

الصد لله الذي بعث النبي صلي الله باوضح المسالك
و نور به رجا. كل حالك . . . و بعد فهذا تعليق لطيف حليل
موطاً امام مالك بن انس رضي الله عنه

In the preface the commentator states that the present work is an abridgment of *Kashf al Muḡaṭṭā*, كَشْفُ الْمَغْطَا, the larger commentary on the same *Muwatta'*. He further adds that he has based the work on the system and principles of his *Tawshih*, a commentary on *Bukhāri*, for which see No. 168.

Although the work is mentioned by Hāj. *Khal.*, vol. vi., p. 265, it is not mentioned in any catalogue.

Written in good *Naskh*.

Dated A.H. 1300.

Scribe أحمد بن محمد بن عبد الله

No. 124.

fol. 200; lines 21; size $9\frac{1}{2} \times 6$; 7×4 .

An incomplete copy of the same *Tanwir al Ilawālik*, beginning as above and ending with the *Hadiṣ*—

عن عطاء بن عبد الله القراساني انه قال حدثني شيخ يسوق
البرم بالكوفة الخ

Corresponding with fol. 172^a of the preceding copy.

Written in ordinary *Naskh*.

Not dated, apparently 12th century A.H.

No. 125.

fol. 322; lines 18; size 10×6 ; $7 \times 9\frac{1}{2}$.

المسوى شرح الموطأ

AL MUSAWWÂ SHARH AL MUWATTA'.

A commentary on the *Muwatta'* narrated through *Yahyâ al Laiṣi* (see No. 121).

By *Aḡmad bin 'Abdarrahim ad Dihlâwi*, أحمد بن عبد الرحيم، better known as *Shâh Wali'allah* (شاه ولي الله), an eminent

Indian Šūfi and traditionist, who, according to Ithāf an Nubalā, p. 428, traces his descent from 'Umar the second Caliph, was born in A.H. 1114 = A.D. 1702. At the age of five he gained admission to a maktab. At an early age he applied his mind to study, and after getting the Qur'ān by heart and finishing شرح ملا جامي and other branches of literature, he, at the age of fifteen, completed all the courses of Indian Madrasahs, and adopted his father as a spiritual guide. After his father's death in A.H. 1126 he engaged in delivering lectures for many years, and in A.H. 1143 he went to Mecca and then to Medina, where he made acquaintance with the scholars and traditionists of those places, and received the sanad for narrating Ḥadīṣ and a Khirqāh from the eminent Šūfi and traditionist, ابو طاهر محمد بن ابراهيم المدلي (d. A.H. 1145 = 1732 A.D.).

See Waliallah's Sanad on Bukhārī, No. 134, and Tāj at Ṭabaqāt, Part 13, fol. 485. He returned to India in A.H. 1145 and, after spending some of his time in delivering lectures and composing works, died in A.H. 1176 = A.D. 1762.

Beginning:—

الحمد لله الذي انزل علينا هذه الكتاب قيماً . . . اما بعد
 فيقول العبد الفقير الى رحمة الله الكريم احمد المدعو بولي الله
 بن عبد الرحيم النح

The explanations of Ḥadīṣ as interpreted by different 'ulamā, are given below each Ḥadīṣ, while in each chapter the commentator explains the difference of opinion of the Imāms Abū Ḥanīfah and Shāfi'i. The date of composition of the work, as given by the commentator himself, is A.H. 1164.

For Shāh Waliallah's life and works, see Brock., vol. ii., p. 418; Ithāf an Nubalā, by Šiddiq Ḥasan Khan Bhopāl, p. 428; Ḥadā'iq al Ḥanafiyah, by Maulavi Faqir Muḥammad, p. 447; and Taḍkira-i-'Ulamā-i-Hind, p. 110. The work has been lithographed in the Fārūqī Press, Diblī, A.D. 1902.

Beside the present work and the works mentioned by Brock., vol. ii., p. 418, the following works of Shāh Waliallah are enumerated in the Ḥadā'iq al Ḥanafiyah, p. 447:—

- (1) ازالة اللفاء عن خلافة الصفاء
- (2) مصفولى, a Persian commentary on Muwaṭṭa'.
- (3) فيوض الحرمين
- (4) الدر الثمين

- (5) انتباه
- (6) انسان العين في مشائخ الصرمين
- (7) الفوز الكبير في اصول التفسير
- (8) عقد الجيد في احكام الاجتهاد و التقليد
- (9) القول الجميل
- (10) الضير الكثير
- (11) هبغات
- (12) الطاف القدس
- (13) مقالة مرضية في النصيحة و الوصية
- (14) انصاف في بيان مسبب الاختلاف
- (15) سرور المحزون
- (16) لمعات
- (17) مطعاعات
- (18) المقدمة السنية في انتصار الفرقة السنية
- (19) فتح الرحمن
- (20) انقاس العارفين
- (21) شفاء القلوب
- (22) قرة العينين في تفضيل الشيخين
- (23) البذور البازغة
- (24) زهراوين
- (25) رسالة تفهيمات

Written in good Naskh.

Dated A.H. 1265.

Scribe القاضي عبد الرحمن بن قاضي اسماعيل

No. 120.

fol. 687; lines 71; size $11 \times 6\frac{1}{2}$; $7 \times 4\frac{1}{2}$.

Another copy of the same.
Written in good Nasta'liq.
Dated A.H. 1262.

No. 127.

fol. 337; lines 21; size $9\frac{1}{2} \times 6$; $7\frac{1}{2} \times 4\frac{1}{2}$.

مَحَلِّي شَرْحِ الْمُوَاتَّأِ

MUHALLÂ SHARH AL MUWATTA'.

An incomplete copy of a commentary on the Muwaţta', dealing for the greater part with the variance of the opinions of the Muḥammadan jurists.

By Salāmallah bin Shaikh al Islām bin Fakhraddin, مُحَمَّدُ بْنُ سَلَامَةَ بْنِ شَيْخِ الْإِسْلَامِ بْنِ فَخْرُ الدِّينِ, who, according to Ḥadā'iq al Ḥanafiyyah, p. 468, and Tadkira-i 'Ulamā-i-Hind, p. 76, studied almost all the Muḥammadan literature from his father Shaikh al Islām, and received the sanad for narrating Ḥadiṣ from his father and other eminent traditionists. He died according to some in A.H. 1229 = A.D. 1813 and according to others in A.H. 1233.

Beginning:—

الْحَمْدُ لِلَّهِ الَّذِي أَشْرَفَ مَعَالِمَ السَّنَنِ وَأَعْلَمَهَا وَأَعْلَمَهَا النَّحْ

The commentator in the preface says that from his youth he was very fond of learning Ḥadiṣ, which he learnt from the work of his ancestor 'Abdallaḥq ad Dihlawi, the eminent traditionist of India (d. A.H. 1052 = A.D. 1642), as would appear from the following:—

و بَعْدَ فَيَقُولُ الْعَبْدُ الْمَفْتَاخُ — مُحَمَّدُ بْنُ سَلَامَةَ بْنِ شَيْخِ الْإِسْلَامِ ابْنِ
فَخْرِ الدِّينِ أَنَّ حِلْمَ الْحَدِيثِ هُوَ كَلِمٌ خَيْرٌ مِنَ الْإِسْمِ . . . وَأَنِّي قَدْ
كُنْتُ مِنْ أَوَّلِ رِبْعَانِي وَبَدُو عَقْبَوَانِي كَلَفْنَا وَلَعْنَا فِيهِ اقْتِ

الواره . . . و اقتباس . غور فوأيده من كتبه المتداولة و كان
مطلع تلك السعادة في مفتح الاستفاده — مصنفات جدي الشيخ
الاجل . . . معي السنة النبوية في المائة العادي عشر — الاجدر
بالاتباع و احق ابوالمجد الشيخ عبد الحق قدم مره الخ

The MS. breaks off with a portion of كتاب الحجّ.

In the title-page the date of composition, A.H. 1215, is expressed by the words هو الفضل الكبير. The authors of Ḥadā'iq al Ḥanafiyah and Tadhkirah-i-'Ulamā-i-Hind, however, give the wrong chronogram, الفوز الكبير, which is equal to A.H. 387. Beside the present composition the following works of the authors are enumerated in Ḥadā'iq al Ḥanafiyah, p. 468:—

- (1) Arabic: رسالة في اصول الحديث
- (2) Arabic: كمالين حاشية تفسير جلالين
- (3) Persian: ترجمة صحيح بخاري
- (4) Persian: ترجمه شما ئل ثرمدي

Written in good Naskh.

Not dated, apparently 13th century A.H.

No. 128.

fol. 89; lines 15; size $9\frac{1}{2} \times 6$; $7\frac{1}{2} \times 6$.

الملخص لما في الموطأ من الحديث المسند

AL MULAKHKHAS LI MÂ FÎ 'L MUWATTA' MIN AL HADÎS AL MUSNAD.

An abstract of the Musnad Ḥadîṣ of the Muwaṭṭa' narrated through 'Abdallāh 'Adarraḥmān al Qāsim al Miṣrī (d. A.H. 191 = A.D. 806).

By Abū 'l-Ḥasan 'Alī bin Muḥammad bin Khalf al Ma'āfirī al Qarawī al Qābisi, خلف المعافري, القروي القابسي, who was born in Qairawān A.H. 324 = A.D. 935, and studied under Abū 'l-Ḥasan 'Alī bin Muḥammad bin Masrūr ad Dabbāga, ابو الحسن علي بن محمد بن مسرور الدباغ. In A.H. 352 = A.D. 963 he travelled to Mecca where he performed the pilgrimage in A.H. 353 and studied Bukhari's al Jāmi' under Abū Zaid al Marwazī, ابو زيد الروزي. He then went to Egypt, where he studied in A.H. 357 under Ḥamza bin Muḥammad bin 'Alī bin 'Abbās Al Miṣrī, حمزة بن محمد بن علي, بن عباس المصري (d. A.H. 357 = A.D. 967), and returned to his country Qairawān, where he died in A.H. 403 = A.D. 1012. Huffāz, vol. iii., p. 279, and Nukat al Himyān fi Nukat al 'Umyān, fol. 65^a, say that the author was blind and that in his compositions he was helped by his pupils and friends.

For his life and works, see Ibn Khallikān, vol. i., p. 339; Hāj. Khal., vol. vi., p. 266.

Beginning with Isnād thus:—

حدثنا السيد الشريف ذو النسيب الطاهر بن نجم الدين أبو
عمر عثمان بن الشيخ الفقيه الامام أبي علي حسن بن علي مبط
الامام الشريف أبي بستان الفاطمي قال حدثنا شيخنا الفقيه المصنف
الواظ أبو القاسم خلف بن عبد الملك بن بشكوال مساعا عليه—
قال حدثنا الشيخ الفقيه أبو محمد عبد الرحمن بن محمد عتاب
قراءة عليه— قال حدثنا الشيخ الفقيه حاتم بن محمد الطرابلسي
قراءة عليه قال حدثنا مؤلفه الشيخ— الامام أبو الحسن علي بن
محمد قال رضي الله عنه الحمد لله حمدا كثيرا طيبا مباركا فيه
احمده على ما اعم الخ

Abū 'l-Ḥasan in the preface says that he has dealt with the Musnad Ḥadīṣ of Muwaṭṭa' narrated with the words — حدثنا البأنا — سمعنا, and omitted those Musnad Ḥadīṣ narrated with the words سمعت, and بلغني; further, he states that he arranged the Ḥadīṣ according to the names of traditionists from whom Mālik had narrated

Ḥadīṣ in Muwaṭṭa'. The names of the traditionists are arranged in the following alphabetical order:—

ا ب ت ث ج ح خ د ذ ر ز ط ظ ك ل م ن ص ض ع غ ف ق
س ش و ه ي

This order, he says, was then current in his country. That, as a token of his respect to the prophet, he has dealt first with those traditionists whose names begin with the word Muḥammad.

The number of Ḥadīṣ, as well as of the traditionists, are given in each chapter:—

		Ḥadīṣ.	Traditionists.
fol. 8-26 ^a .	باب المصدين	112	11
fol. 26 ^b -33 ^a	باب الالف	29	6
fol. 33	باب الفاء	1	4
fol. 33 ^a	باب الجيم	5	1
fol. 34 ^a , 34 ^b	باب الحاء	7	2
fol. 34 ^b , 35 ^a	باب الخاء	6	4
fol. 35 ^a , 35 ^b	باب الدال	3	1
fol. 35 ^b , 36 ^b	باب الراء	5	1
fol. 36 ^b , 41 ^b	باب الزاء	24	3
fol. 41 ^b	باب الطاء	1	1
fol. 42 ^a , 43	باب اليم	6	5
fol. 43 ^a , 51 ^a	باب النون	78	3
fol. 51 ^a -52 ^a	باب الصاد	5	3
fol. 52 ^a	باب الضاد	1	1
fol. 52 ^a , 67 ^b	باب العين	121	17
fol. 67 ^b	باب الفاء	1	1
fol. 68 ^a , 75 ^a	باب السين	46	6
fol. 75 ^b	باب الشين	1	1

		Hadîḡ.	Traditionists.
fol. 75 ^b , 81 ^a	باب الهاء	36	3
fol. 81 ^a	باب الواو	1	1
fol. 81 ^a -88 ^a	باب الياء	35	7

fol. 88^a-89. Four Hadîḡ narrated by the three traditionists who are known by their Kuniyah كنية.

The present work is very rare, not being mentioned in any catalogue. Beside the present work the following works of this author are enumerated in Huffâz, vol. iii., p. 297:—

- (1) كتاب المَهْد
- (2) المنقذ من شبه التاويل
- (3) كتاب المنبه للفتن من غوائل الفتن
- (4) كتاب المناسك

Written in good Naskh.

Dated A.H. 628.

No. 129.

fol. 652; lines 21; size 12 × 8; 6½ × 4.

الجامع الصحيح

AL JÂMI' AS SAHÎH.

A collection of Sahîḡ Hadîḡ. It is the first of the six canonical collections of traditions (صاح سنة).

Author: Muḡammad bin Ismâ'îl bin Ibrâhîm bin al Muḡirah al Ju'fî al Bukhârî, محمد بن اسماعيل بن ابراهيم بن المغيرة الجعفي البخاري, who was born in Bukhârâ, 13th Shawwâl, A.H. 194 = A.D. 810. This eminent author, whose undisputed celebrity as an authority in traditions remains up to this age not only unsurpassed but unequalled, has been the subject of numerous notices by eastern and western Orientalists. Mr. J. H. Rose, vol. iii., p. 363, very curiously gives

us to understand that the author was born in Arabia. See *Al Hadī* as *Sārī*, fol. 215, and *Iknāl*, fol. 224*, where it is distinctly said that the author was born in Bukhārā, after which he was surnamed *Al Bukhārī*,

نسب الي بخارى لانه ولد فيها يوم الجمعة لثلاث عشرة خلت من شوال،
Mr. A. Vambéry also supports the above statement when he says that 'Abdallāh al Faqīh, surnamed *Al Bukhārī*, the greatest Muḥammadan jurisconsult, first saw the light in 194 (810) in the last-mentioned town Bukhārā. (*History of Bukhārā*, p. 68.)

At an early age *Bukhārī* lost his father, who, it is said, was a good traditionist for his time. The young *Bukhārī*, then under the care of his only brother and his mother, was sent to a *Maktab* to receive his primary education, but his love for *Ḥadīṣ*, which, according to his own statement, was divinely inspired in him, induced him to alienate himself from the *Maktab* and to place himself under the tutorship of some eminent traditionists, one of whom was *Dākhilī*. The wonderful genius of *Bukhārī*, coupled with his sheer devotion to the study of tradition and traditionists, secured for himself, in a very short time, vast information on the subject, and it is narrated by the author himself that one day when *Dākhilī* was giving lectures, *Bukhārī* corrected him in some *Isnād* which *Dākhilī* had to accept and correct his own book according to *Bukhārī's* version:—

قال ابو جعفر محمد بن ابي حاتم الوراق قلت للبخاري كيف
كان بدء امرك قال الهمت حفظ الحديث في المكتب و لي عشر
سنين او اقل و خرجت من المكتب بعد العشر فجلست اختلف
الى الداخلي و غيره فقال يوماً فيها يقرأ علي الناس سفيان عن
ابي الزبير عن ابراهيم فقلت له ان ابا الزبير لم يرو عن ابراهيم
فانتهرني فقلت له ارجع الي الاصل ان كان قد دخل وخرج فقال
لي كيف يا غلام قلت هو زبير بن عدي عن ابراهيم فاخذ القلم
مني واصلحه

(*At Ṭabaqāt al Kubrā*, vol. ii., fol. 80*.)

After getting by heart the works of *Ibn al Mubārak* (d. A. H. 181 = A. D. 797) and *Wakī'* (d. A. H. 197 = A. D. 812) and acquiring a complete knowledge of the theories and ideas of the أصحاب الرأي (followers of opinion), *Bukhārī*, with his mother and brother, proceeded to Mecca. After a short time his brother *Aḥmad* and his mother returned to Bukhārā where the former died shortly afterwards. *Bukhārī* stayed at Mecca and spent his time in the study of *Ḥadīṣ* and in making thorough enquiries

about the traditionists, and then went to Medina, where he, at the age of eighteen, composed *التاريخ الكبير* by the side of the prophet's tomb. From Medina Bukhârî, with a view of collecting more Ḥadîṣ, proceeded to distant parts of Islamic countries. It was said that once when Bukhârî came to Bagdâd the traditionists of the place organised a meeting for testing Bukhârî's knowledge of Ḥadîṣ, and engaged ten experts, each with ten traditions changing their wordings and Isnâd or Catena.

At first Bukhârî pleaded his ignorance, but when they had finished the reading of Ḥadîṣ he called each of them by turn and recited all the Ḥadîṣ with correct wordings and Isnâds. By this time Bukhârî had established his reputation as the greatest authority in Ḥadîṣ, and wherever he happened to pass the night, hundreds of students flocked round him, and it is said that upwards of 70,000 pupils were taught by himself his *Al Jâmi'*.

When Bukhârî came to Nishâpûr, Muḥammad bin Yahyâ ad Duhli (d. A.H. 258 = A.D. 872) and other traditionists, being jealous of the author's reputation, spread a false report that Bukhârî had declared heterodox opinions on the subject of the creation of the Qur'an, which created a great sensation among the public. In the meantime it so happened that Bukhârî incurred the displeasure of the Governor of Bukhârâ by refusing to hold a Ḥadîṣ class which the Governor wanted to reserve specially for his sons. The Governor, taking advantage of the aforesaid false report against Bukhârî, turned the author out of Bukhârâ.

Referring to this malicious report the author himself says:—

قال محمد بن اسماعيل البخاري قلت لابي عبد الله احمد بن حنبل انا رجل مبتلى — قد ابتليت ان (لا) اقول لك ولكن اقول فان الكرم شيئاً فردني عنه القرآن من اوله الى اخره كلام الله ليس منه شيء مخلوق و من قال انه مخلوق او شيء منه مخلوق فهو كافر

and again says:—

قال يا ابا عمر احفظ ما اقول لك من زعم من اهل نيسابور و قوس و الري و همدان و بغداد و كوفة و بصرة و مكة و مدينة اني قلت لفظي بالقران مخلوق فهو كذاب فاني لم اقله

Tabaqât al Hanâbilah, by Abû Ya'la, fol. 115^b.

From Bukhârâ the author came to *Khartank*, two miles from Samarqand, where he died in A.H. 256 = A.D. 870. The author devoted

sixteen years to the composition of the present work, consisting of 7,275 traditions, which he selected from among 600,000:—

قال البخاري اخرجت هذا الكتاب من نحو مائة الف حديث و
صنفته في مك حشرة سنة الخ

At *Ṭabaqât*, by Subkî, vol. ii., fol. 74*.

Mr. F. F. Arbuthnot, in his *History of Arabic authors*, p. 39, is surely wrong in saying that Bukhârî selected seven thousand two hundred and seventy-five of the most authentic out of *ten* thousand, all of which are regarded as being true, because, as stated above, Bukhârî himself says that he made the present selection containing 7,275 out of 600,000. Mr. Arbuthnot again wrongly interprets the meaning of *حديث غير صحيح* as "false Ḥadīṣ"; but I should like to refer to Ibn Ṣalīh's *Muqaddimâh*, fol. 3*, who says that *حديث غير صحيح* does not mean "false Ḥadīṣ," but that it simply means that in the narrative of such a Ḥadīṣ the specified conditions of *Isnâd* are not fulfilled:—

كذلك اذا قالوا في حديث انه غير صحيح فليس ذلك قطعاً
بانه كذب في نفس الامر اذ قد يكون صدقاً في نفس الامر و انما
المراد انه لم يصح اسناده علي الشرط المذكور

Beginning:—

باب كيف كان بدء الوحي الي رسول الله صلي الله عليه و
سلم و قول الله عزوجل انا اوحينا اليك كما اوحينا الي نوح و
النبيين من بعده الخ حد ثنا الحميدي الخ

The reason for the composition of the work, as stated in *Tahqīb al Asmâ'*, which quotes Bukhârî, is given thus:—That one day when Bukhârî was sitting before his *Shaikh*, Ishâq bin Râhūye (d. A.H. 233 = A.D. 847), some of his (Bukhârî's) friends requested him to compile a work containing a collection of *Ṣaḥīḥ Ḥadīṣ*. It is further stated that he was encouraged to compile the present work in one of his dreams.

(1) اما مسيب تاليفه و تصنيفه فروينا عن ابراهيم بن معقل
التسفي قال قال البخاري كنت عند اسحق بن راهويه فقال بعض

اصحابنا لوجمعتهم كتابا مختصرا في الصحيح لسنن رسول الله صلى
الله عليه وسلم فوقع ذلك في قلبي واخذت في جمع الكتاب
(2) رويانا بالاسناد الثابت عن البخاري انه قال رأيت النبي
صلى الله عليه وسلم كالي واقف بين يديه وبيدي مروحة
اذب عنه فسألت بعض المعبرين فقال لي انت تذب الكذب
عنه فهو الذي حملني على اخراج الجامع الصحيح

(Tahdīb al Asmā', fol. 24^b.)

Suyūṭī, in his work *Al Wasā'il ilā Ma'rifat al awā'il*, on fol. 48^a says that the work is the first of its kind on Ṣaḥīḥ Ḥadīṡ:—

اول من صنف في الصحيح المجرى البخاري ذكره ابن الصلاح

The title of the work as given by the author himself is الجامع المختصر من سنن رسول الله صلى الله عليه وسلم.

The work has been most largely commentated. See for its various commentaries Hāj. *Khal.*, vol. ii., p. 512; Brock., vol. i., p. 158; and *Al Fawā'id ad Darāri*, fol. 27^a. The work has been repeatedly printed. A French translation was also published by O. Houdas and W. Marçais, Paris, 1903-1906.

For Bukhārī's life and his works see *Ṭabaqāt* by Abū Ya'la, fol. 113^a; *Ṭabaqāt al Huffāz* by Dalībī, vol. ii., p. 35; *Ṭabaqāt* by Subkī, vol. ii., fol. 57^a; *Asmā' ar-Rijāl* by Khāṭib Ṭabrīzī, fol. 99^b; *Ikmāl fi Asmā' ar Rijāl*, fol. 225^a; *Iqd al Mudahhab*, fol. 13^a; *Ṭabqāt ash Shāfi'iyyah*, fol. 5^a; *Tuhfat az Zaman*, fol. 27^a; *Al Fawā'id ad Darāri*; Hāj. *Khal.*, vol. ii., p. 526; Brock., vol. i., p. 158; Rose, *Biographical Dictionary*, vol. iii., p. 383; *History of Bukharā*, Vambéry (A.), p. 68; *Arbuthnot's History of Arabic Authors*, p. 39; *Brit. Mus. Suppl.*, No. 132.

This complete copy of *Al Jāmi'* is written in ordinary Nasta'liq with a frontispiece.

The following colophon, dated A.H. 775, says that the scribe أحمد بن عمر بن محمد بن عمر بن محمد بن أبي طالب (who was a good Muḥaddiṡ of his time, was born in A.H. 718 = A.D. 1318 and died in A.H. 796 = A.D. 1393; see *Ad-durar al Kāminah*, vol. i., fol. 57^a) wrote the present copy for his older son جنيد, who made it a waqf to the students:—

تم الكتاب الجامع الصحيح للإمام الحافظ مشتملى اهل الحديث
ابي عبد الله محمد بن اسماعيل البخاري رضي الله تعالى عنه و
ارضاة علي يد اقل عباد الله و احوجهم الي عفو الله تعالى و

حفواؤه — جلال أحمد بن عمر بن محمد بن عمر بن محمد أبي طالب
 البلياني ملكه الله نواصي الاماني في اربع ذي القعدة سنة خمس و
 سبعين و مبعائة تذكرة لابنه الاكبر جنيد (sic) بامثاله و رزق العمل
 بما فيه — و هو وقفه على المسلمين من طلبه العلم وفقاً لا يباع
 و لا يورث تقبل الله منه حسناً و تجاوز عن فوطائه و الله
 حسبنا و نعم الوكيل و لا حول و لا قوة الا بالله العلي العظيم و
 صلى الله على محمد و صبه اجمعين — رحمه الله لمن دعى
 لكاتبه و واقفه و الصد لله رب العالمين

The fact that the copy is written in Nasta'liq hand, which was invented by Mir 'Alī Tabrizi,* suggests that the above colophon with its date and scribe does not belong to this copy, but is only a copy of the MS. from which it is transcribed. From the appearance of MS. it seems that it was written in the 10th century of the Hijra.

No. 130.

fol. 228; lines 21; size 17 × 12; 11 × 5.

The same.

A neat and beautiful copy of Al Jāmi' complete in three volumes.

VOL. I.

Beginning as usual and ending with the chapter *الاستعارة للعروس*
عند البناء.

This volume contains the first nine juz' and a portion of the tenth juz', each of which is divided into three parts by the scribe.

All of the divisional juz' are written on the margin in red ink within a gilt circle.

* Mir 'Alī Tabrizi, the inventor of Nasta'liq hand, flourished during the reign of Timūr (Tamarlane) (A.H. 771-806), and was contemporary of Kamāl Khujandi (d. A.H. 803); see *Majāhlis al Mu'minin*, vol. i., fol. 529; *Mir'at al 'Ālam*, fol. 421; *Mir'at-i-Aftābnamā*, fol. 266.

No. 131.

fol. 242; lines 21; size 17 × 12; 11 × 5.

Vol. II.

The continuation of the preceding copy, ending with a portion of the nineteenth juz'.

No. 132.

fol. 320; lines 21; size 17 × 12; 11 × 5.

Vol. III.

The continuation of the preceding copy, ending with thirtieth or the last juz' of Al Jāmi'.

The following colophon says that all these three copies were written for the Royal Treasury of 'Alāaddin Shāh Husain bin Sayyid Ashraf al Husaini, the king of Bengal (A.H. 905-A.H. 927). See Tārikh-i-Firishta, vol. ii., p. 587, and Tabaqāt-i-Akbari, p. 526.

و الصد لله وحده و الصلوة — علي رسوله محمد و آله و صحبه
و عترته و السلام قد حصل الفراغ من تسميق هذا الكتاب الجامع
الصحيح البخاري بعون الله و توفيقه يوم الاربعاء المبارك —
الثاني من شهر جمادى الاول سنة احدى حشر و تسعمائة علي
يد الفقير الصغير محمد بن يزدان بخش المعروف بهواجكي
الشرواني غفر له الله و لوالديه — و لمن دعا له بالتوبة و المغفرة
و لجميع المسلمين آمين رب العالمين — و قد هذبت هذه النسخة
الشريفة برسم خزانة السلطان الاعظم العليقة المعظم — الذي لا يوازن
و لا يوازي و هو غني ان يباهي و اجل ان يباهي — و اعظم من
ملك البلاد — و مامن العباد هانا و اعلاهم منزلاً و مكاناً — و
اداهم راحة و بياناً — و اشجعهم جاشاً و جناباً — و اقواهم ديناً
و ايماناً — و اروعهم سيفاً و مساناً و ابسطهم ملكاً و سلطاناً و

اشملهم عدلا و احسانا من. شيد قواعد الدين بعد ان كادت تهدم
 — و امتبقي حشاشة الكرم حين ارادت ان تنعدم — و رفع رايات
 المعالي اوان ما هزت الانتكاس و جدد مكارم الشريعة و قد آذنت
 بالاندراس — علم السلطنة و الخلافة و السيادة و الدين — غياب
 الاسلام و المسلمين كهف الثقليين و ظل الله في الخافقين مورد
 فرات عوايد السني — و العوارف الهني — ابو المظفر حسين شاه
 بن سيد اشرف الحسيني خلد الله ملكه و سلطانه و اعلى امره و
 شانه — شعر

من ام بابك لم تبرح جوارحه
 تروي احاديث ما اوليت من منين
 فالعين عن قررة و الكف عن صلة
 و القلب عن خير و السمع عن حسن

الذي تشرف صفائح صحايف الكون بمحاسن آثاره — و شق علي
 اكاسرة الدهر و فياصرة العصر شق غباره — و اوجب حللي لشسه
 القدمية ان لا يحكم الا بالعدل — و جعل البرايا في ظله مستبشرين
 بنعمة من الله و فضله — شعر

فما دام جدواه يثلب كفه
 فلا خلق من دعوي المكارم من حل
 و ما دام في الهيجاء بهز حسامه
 فلا ناب في الدنيا لليب و لا شبل

رب كما جعلت اشعة شمس معدلته رافعة لظلم الظلم عن
 كافة الانام اجعل خيام بقاءه مشدودة باوتاد الابد و اطناب اطناب
 الدوام — بجده الهاشمي القرشي محمد عليه افضل الصلوة و اكمل
 السلام — و علي اله و صحبه الكرام و عترته العظام — شعر

بقاؤك للإسلام عزّ مؤبداً
 فدم وابق للإسلام ما ذر شارق
 بدار السلطنة والعلاقة يكذاله — حرمها الله تعالى عن الآفات

Written in beautiful Naskh.

Dated Yakdālah,* the capital of Bongāl, A.H. 911.

Marginal notes throughout the copy. The first volume has a sumptuously illuminated double-page 'unwān in the beginning. An index of the whole work is attached in the beginning of the first volume.

Scribe محمد بن يزدان بنفش المعروف بخواجي الشرواني

No. 133.

fol. 370; lines 18; size 12 × 9½; 9 × 6.

Another copy of Al Jāmi', complete in two volumes.

VOL. I.

Beginning as usual and ending with chapter اللهم امض لأصحابي
 هجرتهم.

No. 134.

fol. 404; lines 18; size 12 × 9½; 9½ × 6.

VOL. II.

The continuation of the preceding copy, ending with the last Hadīṣ of Al Jāmi'.

The following colophon says that both the copies were written in the Jāmi' Masjid of Dihli, and twice revised and corrected by the scribe شيخ محمد بن شيخ پيرمحمد بن شيخ ابوالفتح البلجرامي
 في، in the presence of Shāh Waliallāh, the well-known

* Yakdālah, or Akdala, was the seat of residence of 'Alāuddin Shāh Hussin, the King of Bengal (A.H. 905-927); see Charles Stewart's "History of Bengal," p. 111. Charles Stewart, *ibid.*, in footnote, p. 84, says: "Akdala is placed by Major Rennell, in his Bengal Atlas, at a short distance to the north of Dacca; it is not to be found in the common maps, nor have I met with any account of it."

traditionist and saint of India and the author of the famous work *Hujjat Allah al Bāligah* (d. A.H. 1176 = A.D. 1768: See Brock., vol. ii., p. 418):—

تم الكتاب الجامع الصحيح للإمام العافظ مقتدای اهل الحدیث ابی عبد الله محمد بن اسماعیل بن ابراهیم بن المغيرة الجعفی البخاری فی المسجد الجامع الفیروزی علی ساحل نهر الجون فی محرومة الدہلی يوم الاربعاء مادم شعبان المعظم فی سنة ١١٥٩ التاسع و الخمسين بعد مائة و الف من الهجرة النبوية علی صاحبها الف الف صلوة و التعمية— یبد احقر العباد شیخ محمد بن شیخ پیر محمد بن شیخ ابوالفتح العمري البجرامي ثم الاله آبادی مع قرأته من الاول الي الاخر و تصحيحه مرة بعد اخرى فی خدمة قدوة علماء الزمان و اسوة اولياء الاوان المتصف بالشیخ فی قومه كالنبي فی امته و المنعوت باوليك الذين هدا هم الله فبهذا هم اقتده صاحب الخلق المصدي و الشیض السرمدي الشیخ ولي الله العمري لازال ظلال نواله علينا ظليلا و سبحات افضاله فينا سبيلا— و صلى الله علي محمد الذي ختم به الرسالة و علي خلفائه الراشدين و سائر الصابة و التابعين و شیوخ المحدثين و الصمد لله رب العالمين

Another note at the end says that the two volumes were again corrected, with the addition of vowel points, by محمد ناصح, by the order of *Shāh 'Ālam* (A.H. 1173—A.H. 1221).

بممد الله و سبحانه تصحيح و اعراب صحيح بخاری بحکم اقدس حضرت شاه عالم بادشاه خلد الله ملكه و سلطانه و افاض علي العالمين برة و احسانه در سنه يكهزار و يكصد و هشتاد و چهار هجري فقير محمد ناصح عثي الله از اول كتاب تا اخر از نسخه مصححه باتمام رسانيد

Good Nasta'liq.
Dated A.H. 1159.

fol. 375^b-379^a. A sanad or licence for narrating Ḥadīṣ dated A.H. 1159 granted by Shāh Wafīallāh to his pupil the present scribe:—

الصمد لله الذي بنعمته تتم الصالحات — و علي فضله المعول
في جميع الحالات — و اشهد ان لا اله الا الله و اشهد ان محمدا
عبده و رسوله صلى الله عليه و علي. اله و صحبه و سلم اما بعد
فان اخانا في الله عز و جل الفاضل الصالح الشيخ محمد بن
شيخ يبر بن الشيخ ابي الفتح العمري نسا — البلكرامي اصلا
و الاله آبادي مولدا و منشأ قرأ علي الجامع الصحيح المسند تصنيف
الامام العجة امير المؤمنين في الحديث ابي عبد الله محمد بن
اسماعيل البخاري رحمه الله تعالى جميعه الا فوتا و هو من كتاب
المواقيت التي باب كيف يثبض العبد المتاع من كتاب الهبة فانه
سمع علي بقرأة خواجه محمد امين — و قرأ علي ايضاً اطرافا من
سائر الكتب الستة و من موطأ الامام مالك بن انس و من مسند
الحافظ ابي محمد عبد الله بن عبد الرحمن الدارمي و من مشكوة
المصابيح — فاجزت له ان يروي عني هذه الكتب كلها و كذلك
اجزت له ان يروي عني كل ماصح عنده الله من مروياتي
بشرط الرواية المعتبرة عند اهل هذا الشأن و قد اجازنا بصحيح
البخاري جميعه شيخنا ابو طاهر محمد بن ابراهيم الكردي المدني
الح. . . كتبه بيده الفقير الي رحمة الله الكريم الودود ولي الله
احمد بن عبد الرحيم بن وجيه الدين بن معظم بن منصور بن احمد
بن منصور عفي الله عنه و عنهم اجمعين و الله و اياهم باسلافه
الصالحين العمري نسا — الدهلوي وطننا — الاشعري حفيده
و الصوفي طريقة — الصنفي عملا — و الصنفي و الشافعي تدريساً

خادم التفسير و الحديث — و الفقه و العربية و الكلام الصد لله
 اولاً و اخرها و باطنا ذي الجلال و الاكرام و كان ذلك يوم الثلاثاء
 الثالث و العشرين من الشوال سنة ١١٥٩

The handwriting of the above is thus verified by Shāh Waliallāh's
 son :—

ابن خط والد بزرگوار اسم بي شبه
 كتبه الصغير مصد رفيع الدين

fol. 379^b-386^a. A collection of Hādīḡ from different chapters of
 other canonical books.

fol. 386^a-404^a. A very rare treatise called—

الفضل المبين في السلسل من حديث النبي الامين

by Shāh Waliallāh, containing a collection of Hādīḡ Musalsal.

Contents:—

fol. 386 ^a .	الحديث السلسل بالاوليه
fol. 387 ^a .	الحديث السلسل بقرأة سورة الصف
fol. 387 ^b .	الحديث السلسل بقول انا احبك نقل
fol. 388 ^a .	الحديث السلسل بالمصافحة
fol. 388 ^b .	الحديث السلسل بالصفا المتقين في علم الحديث
fol. 389 ^a .	الحديث السلسل بالفقهاء الصنفية
fol. 390 ^a .	الحديث السلسل بالفقهاء الشافعية
fol. 390 ^b .	حديث سلسل بالفقهاء المالكية
fol. 391 ^a .	حديث سلسل بالفقهاء الحنابلة
fol. 391 ^b .	حديث سلسل بالاشاعرة
fol. 395 ^a .	حديث سلسل بالمكيين
fol. 395 ^b .	حديث سلسل بالمشارفة

- fol. 396^a. حديث مسلسل بالمغاربة
 fol. 396^b. احاديث مسلسلة بأئمة اهل البيت
 fol. 398^a. احاديث مسلسلة بالآباء
 fol. 399^a. اربعون حديثاً مسلسلة بالاشراف
 fol. 399^b. آحاديث مسلسلة بالمصديين
 fol. 401^a. حديث مسلسل بالصن
 fol. 401^b. احاديث مسلسلة بحرف العين في اول اسم كل راو
 fol. 402^a. الحديث المسلسل بالقراء
 fol. 403^a. الحديث المسلسل بالشعراء
 fol. 403^b. الحديث المسلسل بيوم العيد
 fol. 404^a. حديث مسلسل بنسبة كل راو الي شي من بلد او قبيلة

This treatise also bears a sanad dated A.H. 1160 granted by Shah Wali'alláh to his pupil, شيخ محمد, the scribe.

الصد لله قد قرأ علي هذه الرسالة كلها صاحب النسخة اخونا
 الصالح الشيخ محمد - احسن الله تعالى و اصلح حاله فاجزف له
 روايتها عني علل ان فيها بعض شي من الضلل في ضبط الاسماء
 لا سيما في اسماء المغاربة . . .

كتب هذه السطور مؤلفها الفقير ولي الله عفي الله عنه في
 اوائل محرم سنة ١١٦٠ اخر ساعة من يوم الجمعة

No. 135.

fol. 511; lines 25; size 14 × 9; 10 × 6.

Another complete copy of Al Jâmi', beginning as usual. Illuminated frontispiece.

Written in good Naskh.

Not dated, apparently 13th century.

No. 136.

fol. 242; lines 15; size 10 × 8; 7 × 5.

An old copy of the first part of Al Jâmi', beginning with the following Isnâd :—

و الصمد لله و صلواته على سيدنا محمد و اله و صحبه اجمعين
 اخبرنا الشيخ الامام الزاهد ابو الوقت عبد الاول بن عيسى بن
 شعيب بن ابراهيم بن اسحق السجزي الصوفي قراءة عليه و انا
 اسمع في شهر سنة اثنتين و خمسين و خمسمائة قيل له اخبركم
 جمال الاسلام ابو الحسن عبد الرحمن بن محمد بن المظفر بن معاذ
 الداودي قراءة عليه و انت تسمع بيوشج في ذي القعدة في
 شهر سنة خمس و ستين و اربع مائة قال اخبرنا ابو محمد عبد
 الله بن احمد بن حمويه السرخسي قراءة عليه و نحن نسمع في
 صفر سنة احدى و ثمانين و ثلثمائة قال اخبرنا ابو عبد الله محمد
 بن يوسف بن مطر الفربري بفربر في سنة ست عشرة و ثلثمائة
 قال حدثنا الامام ابو عبدالله محمد بن اسماعيل بن النخعي
 الجعفي البخاري قراءة عليه مرتين مرتين بفربر سنة ثمان و اربعين
 و مائتين و مرة اخرى ببخارى سنة اثنتين و مائتين و خمسين قال
 كيف كان بدء الوحي الي رسول الله صلي الله عليه و سلم الخ

and ending with the chapter *احداد المرأة حلي زوجها*, corresponding with p. 1-160 of vol. I. of the edition printed in Egypt, A.H. 1804.

Written in good *Naskh*.

Dated A.H. 778.

The colophon runs thus:—

كمل الجزء الاول بمصد الله و حوته. و يتلوه في الذي يليه
الجزء الثاني بزيارة القبور و كان الفراغ منه يوم الجمعة رابع و
عشرين جمادي الاول (الاولى) من شهر سنة ثمان و سبعين و
سبعائة من الهجرة

ابراهيم بن يوسف بن حلي المغربي الربيعي Scribe.

No. 137.

fol. 571; lines 19; size $9\frac{1}{2} \times 7$; 7×4 .

Another part of the first volume of *Al Jāmi'*; beginning as in the first copy and ending with the *قصة عكل و عريبة*. Some foll. at the beginning and at the end are supplied in a later hand.

The MS. was compared and corrected by *Jamāladdīn al Muḥaddiṣ al Ḥusāini*, the author of *Rawḍat al Aḥbāb* (who died in A.H. 926 = A.D. 1520, see *Rieu*, p. 147), as would appear from the following note on fol. 307^b:—

بلغ التقابل و التصحيح كتبه الفقير جمال الدين المحدث
السيدي جعله الله تعالى لملوة ثمرة التطبيق واجدا— و صيره
في عتبة العبودية راکعا و ساجدا—

Similar notes in the hand of the said *Jamāladdīn* are to be found in many places, and we may therefore conclude that this copy was written before or during his lifetime.

In good *Naskh*.

No. 138.

fol. 472; lines 21; size $10 \times 7\frac{1}{4}$; $6\frac{1}{2} \times 4$.

المجلد الاول من الجامع الصحيح

Another copy of Al-Mujallad al Awwal of Al-Jāmi'; beginning as usual and ending with chapter of فضل عائشة. Corresponding with the volume II., p. 213, of the printed edition.

The following worm-eaten note, dated A.H. 921 on the titlepage by the scribe, عبد الحق بن أبي سعيد, says that he copied out the present MS. from Jamāladdīn al Husainī's (d. A.H. 926 = A.D. 1520) copy with the marginal notes in his handwriting:—

اعلموا اخواني رحمكم الله اني انقل هذا الكتاب و اصله من نسخة كتب السيد المويد السند (sic) جمال الملة و الدين عطاء الله علي كثير من مواضعها بلغ . . . اني اكتب ما كتب السيد بالتغيير و ايضاً كتب علي تلك النسخة . . . حرره العبد الفقير الي رحمة ربه الغني — المشتهر بجمال المصنف الحسيني عفي الله عنهما و طول الله عمره — سنة احد و عشرين و تسعمائة و المرجو من الله تعالي (sic) كتبه عبد الحق بن أبي سعيد

Written in ordinary Naskh.

Scribe عبد الحق بن أبي سعيد

No. 139.

fol. 238; lines 15; size 10×7 ; 7×5 .

Another copy of Al Jāmi' aṣ Ṣaḥīḥ, beginning with the first Ḥadīṣ of the chapter باب اتباع الجنائز, and ending with the chapter باب الدين, corresponds with p. 154, vol. i. to p. 29, vol. ii. of the

edition printed in Egypt, A.H. 1304. The first fol. is missing, and the MS. abruptly opens thus:—

قال سمعت معوية بن سويد مثنون عن البراء بن عازب قال
 امرنا النبي صلى الله عليه و سلم بسبع و نهانا عن سبع امرنا
 بالتباعد الجنائز و عيادة المريض و اجابة الداعي و نصر المظلوم
 و ابرار القوم ورد السلام و تسميت العاطس و نهانا عن اية الفضة
 و خاتم الذهب و العزير و الدباج و القسي و الامتبرق

The following colophon says that this copy is the second part of Al Jâmi', out of eight parts:—

آخر الجزء الثاني من اجزاء ثمانية و يتلوه في الجزء الثالث
 كتاب الوكالة الشاء الله تعالى و الصد لله وحده و صلى الله
 علي سيدنا مهدي خاتم النبيين و امام المرسلين و رضي الله
 عن اصحاب رسول الله اجمعين آمين نسخة لنفسه اقل عباد الله
 و احوجهم مهدي بن علي المقرئ الشافعي الصوري الشهير
 بان الشريعة بصاة المصرومة حفر الله له و لوالديه و لجميع
 المسلمين بئنه و كرمه— انه ارحم الراحمين بتاريخ نهار الجمعة
 تاسع عشري شهر جنادي الاخرى من شهر سنة ثلث و سبعين
 و ثمان مائه

Written in good Naskh.

Dated A.H. 879.

مهدي بن علي المقرئ الشافعي الصوري المعروف با
 بن الشريعة

No. 140.

fol. 543; lines 20; size 10 x 7; 7 x 5.

Another old copy of Al Jâmi' as Sahih.

This part begins with the chapter اتباع النساء الجنائز, and

ends with a portion of Tafsir سورة بقره, corresponding with p. 168, Vol. I. to p. 70, Vol. III. of Egypt edition, dated A.H. 1304. foll. 1-62, 141-230, and 247-380 are supplied in a later hand. There are several sanads of eminent traditionists, who, after giving lessons from this copy to their pupils, permitted them to narrate Hadis from this work and other sources.

Some of them are as follows:—

I.

Sanad, dated A.H. 918 on fol. 543^a, granted by 'Abdalḥaqq bin Muḥammad as Sanbāti ash Shāfi', محمد الحق بن محمد السنباطي, الشافعي, to his pupil Shamsaddīn Muḥammad bin Shaikh Nūraddīn, شمس الدين بن شيخ نورالدين.

الحمد لله فقد قرأ علي هذا الجزء وقبله من الآخر الي هنا
الفاضل شمس الدين ابن الشيخ العلامة نور الدين بن ناصر و
اجزته بذلك وجميع ما يجوزلي روايته و كان ذلك في سنة ثمانى
عشرة و تسعمائة

كتبه عبد الحق بن محمد السنباطي الشافعي

This 'Abdalḥaqq, who received a sanad for narrating Hadis from Ibn Ḥajar al 'Asqalāni (d. A.H. 852 = A.D. 1449), was born in Sanbāt in A.H. 842 = A.D. 1438 and died in Mecca in A.H. 931 = A.D. 1524. See An Nūr as-Sāfir, fol. 77^a.

II.

Dated A.H. 904 'Uṣmān bin Muḥammad bin 'Uṣmān ad Diyami, عثمان بن محمد بن عثمان الديلمي, who was born in A.H. 821 = A.D. 1418 and died in A.H. 908 = A.D. 1503. See An Nūr as Sāfir, fol. 46^a, and, like the former, received a sanad from Ibn Ḥajar and granted one to his pupil Barakāt bin 'Abdarrahmān bin 'Alī bin Idrīs al Ḥanbalī, بركات بن عبد الرحمن بن علي بن ادريس الحنبلي,

الحمد لله و سلام علي عباده الذين اصطفى اما بعد فقد قرأ
علي جميع هذا الجزء و ما قبله الشيخ (sic) الدين بركات بن عبد
الرحمن بن علي بن ادريس الحنبلي . . . نفع الله له في مجالس
اخر ما بعد الخميس ثاني عشري ربيع الاول سنة اربع و تسعمائة

و اجزى له ان يروي عني جميعه و جميع ما اروي لبشره كتب
عثمان بن محمد بن عثمان الديلمي الشافعي حامدا ومصليا

III.

By Muhammad bin Ahmad an Najjar to his son Abul Yamán:—

قرأ و ما قبلها الولد العزيز ابو اليمين بارك الله و اجزى له
ذلك و ما يجوز لي روايته — محمد بن احمد النجار

IV.

By same Muhammad to his other son Muhammad bin Muhammad bin
Ahmad an Najjar:—

قرأ الولد الفاضل ابو (sic) السمي محمد بن احمد هذا الجزأ و
ما قبله و اجزى له روايته ذلك و جميع ما يجوز لي روايته — محمد
بن احمد النجار

No. 141.

fol. 518; lines 10; size 10 × 7; 7 × 5.

This copy is a continuation of the preceding MS. ending with the
last chapter of Al Jâmi'. fol. 1-25 and 170-301 are supplied in a later
hand.

This copy and the preceding are written in same hand, a good
Naskh.

Dated A.H. 792.

The colophon runs thus:—

تم و كمل صحح البخاري بمعد الله و عونه و حسن توفيقه و
صلواته علي سيدنا محمد و علي اله و اصحابه و سلم شرف و كرم
و كان الشراخ من نسخة من نهار الاحد ثالث عشر ربيع الآخر من
شهور سنة اثنين و تسعين و سبعمائة
كتبه العبد الفقير الراجي عفو ربه القدير — علي بن محمد
بن احمد بن يوسف بن اسماعيل التومني الكاتب الشافعي

علي بن محمد بن احمد بن يوسف بن اسماعيل
التوقي الكاتب

No. 142.

fol. 225; lines 13; size 11 × 7; 7 × 5.

Another old copy of Al Jāmi', beginning with Kitāb al Kusūf, كتاب الكسوف, and ending with the chapter of Mu'takif, باب المعتكف, corresponding with pp. 133-262, vol. I. and pp. 1-25, vol. II. of Egypt edition, dated A.H. 1304.

At the end of this MS. is a sanad granted by موسى بن الحسين بن محمد بن علي بن أبي الرجال بن عبد الله اليوليني Mūsā bin Ḥusain bin 'Alī, on the authority of the sanad which he received from Shamsaddin 'Alī 'Abdallah Muhammad al Ba'li (d. A.H. 793 = A.D. 1391: see As Suḥab al Wābilah, fol. 266) to his pupil, محمد بن علي بن احمد المصري الصوفي الشافعي, the scribe of the present copy:—

الصد لله رب العالمين قرأ علي هذا الجزء وانا انظر في اصل
صحيح — الاخ في الله تعالى زين الدين ابو عبد الله محمد بن علي
بن احمد الشافعي الصوفي المصري اعزه الله تعالى وهو كاتب
هذا الجزء قراءة صحيحة معرفة متقنة بحق مساعي علي شيخنا
الامام العلامة شمس الدين ابي عبد الله محمد بن اليونانية تفنده
الله تعالى بروحمته بحق مساعه من الشيخ شهاب الدين احمد العجار
المعروف بابن الشحنة قال اخبرنا الشيخ سراج الدين الزبيدي
قال اخبرنا ابو الوقت بسنده المكتب في اول الجزء الاول — من
هذا الكتاب فاجزته به و كان فراغ قرأته من هذا الجزء في
مجالس اخرها سادس عشرى شهر شوال سنة اثنين و ثلاثين و
ثمانى مائة احسن الله خاتمتها بغير و حافية

كتبه موسى بن الحسين بن محمد بن علي بن محمد بن
ابى الرجال احمد بن عبد الله اليوليني عفي الله عنه

This Mūsā, who, according to the author of Mu'jam Ibn Fahd, is a descendant of 'Alī, the fourth caliph, was born in A.H. 762 = A.D. 1361 and died in A.H. 840 = A.D. 1436. See Mu'jam Ibn Fahd, fol. 320^a; As Suḥab al Wābilah, the continuation of Ḥāfiẓ Ibn Rajab's Ṭabaqāt al Hanābilah, fol. 312.

It is said in this sanad that Muḥammad bin 'Alī bin Aḥmad al Miṣri ash Shāfi'i as Ṣāfi, the scribe of the MS., finished the reading of this copy in A.H. 832.

The MS. is written in good Naskh.

The colophon runs thus:—

آخر المجلد الثاني من صحيح البخاري يتلوه في الثالث كتاب
البيوع ان شاء الله تعالى
على يد الفقيه محمد بن علي بن احمد الشافعي الصوفي
المصري على الله عهد— و حسبنا الله و نعم الوكيل و صلى
الله على سيدنا محمد و آله و صحبه و سلم تسليماً

No. 143.

fol. 233; lines 13; size 11 × 7; 7 × 5.

This copy is a continuation of the preceding MS. beginning with the Kitāb al Buyū', كتاب البيوع, and ends with chapter Da'wat al Yahūdi wan Naṣrāni, باب دعوة اليهودي و النصراني, corresponding with pp. 25-230 of vol. II.

This copy is written by same scribe, in same hand, and bears the same sanad.

The colophon runs thus:—

جزء الجزء الثالث بسم الله و عونه يتلوه ان شاء الله تعالى
في اول الجزء الرابع باب دعاء النبي صلى الله عليه و سلم الى
الاسلام

No. 144.

fol. 530; lines 15; size 9 × 7; 6 × 4.

Another copy of Al Jāmi', beginning with the chapter, مناقب علي باب الأكل عما يليه ابن (بن) أبي طالب, corresponding with p. 206, Vol. II. to p. 205, Vol. III.

Marginal notes are throughout written in ordinary Naskh.

Not dated.

Scribe محمد زمان بن محمد فارص السرهندي الصديقي

No. 145.

fol. 540; lines 15; size 9 × 7; 6 × 4.

This volume is a continuation of the preceding copy, written by same scribe and ending with the last Ḥadīṣ of Al Jāmi'.

The colophon runs thus:—

الحمد لله رب العالمين و السلام على سيد المرسلين محمد
وآله و صحبه اجمعين هذا اخر الكتاب الجامع الصحيح للامام
العافظ المقتدى ابي عبد الله محمد بن اسماعيل رضي الله
تعالى عنه

وصلى الله على سيدنا محمد وآله و صحبه وسلم
حرره محمد زمان ابن (بن) محمد فارص السرهندي
الصديقي حفره
ولوالديه

No. 146.

fol. 217; lines 23; size 11 × 9; 7 × 6.

Another copy of *Al Jâmi'*, containing the last five parts.
Part 26 on fol. 1^b, beginning with the chapter—

باب قول الرجل جعلني الله فداك

and ending with the chapter—

المكثرون هم المقلون

corresponding with pp. 56–85, Vol. IV of the Egypt edition.

Part 27 on fol. 33^b, beginning with the chapter—

قول النبي صلى الله عليه وسلم ما احب ان لي مثل احد ذهباً

and ending with—

ميراث المرأة و الزوج مع الولد و غيره

corresponding with pp. 85–116, Vol. IV.

Part 28 on fol. 122^b, beginning with the chapter—

ميراث الاخوات مع البنات

and ending with the chapter—

الامن و ذهاب الروح في المنام

corresponding with pp. 116–151, Vol. IV.

Part 29 on fol. 122^b, beginning with the chapter—

الاخذ علي اليمين في النوم

and ending with the chapter—

اتم من دعي الي ضلالة الخ

corresponding with pp. 151–184, Vol. IV.

Part 30, on fol. 167^b, beginning with the chapter—

ما ذكر النبي صلى الله عليه وسلم و حض علي اتفاق اهل العلم

and ending with the last chapter.

The colophon runs thus :—

كامل نسخ البخاري في يوم الاثنين في مابع عشر ذي الحجة
من شهر سنة سبع و ستين و ثمانمائة من الهجرة النبوية على
صاحبها افضل الصلوة و السلام على يد العبد الفقير المعترف
بالتقصير محمد بن محمد بن يوسف الاعتلاني الشافعي غفر له
الله و لوالديه الخ

Written in ordinary Naskh.

Dated A.H. 867.

Scribe محمد بن محمد بن يوسف بن علي الاعتلاني الشافعي

No. 147.

fol. 201; lines 19; size 10 × 7; 8 × 5.

The last part (styled here (الجزء السادس) of Al Jâmi', beginning with باب العب في الله.

It would appear from the colophon that this is the last of the six juz' into which the scribe divided the complete work. This scribe copied the present MS. from a copy which was divided into thirty juz', and belonged to Nâsiriyah Madrasah of Egypt, which was founded by 'Âdil, king of Egypt (A.H. 694-696 = A.D. 1294-1296), and completed in A.H. 703 by Nâsiraddîn Muhammad (A.H. 698-708 = A.D. 1298-1308). See Husn al Muḥâdarah by Suyûṭî, fol. 377^a.

تم الجزء السادس من كتاب البخاري من تجزية ستة وهي من
اصل نسخة مدرسة الناصرية من تجزية ثلاثين وهي من خمسة اجزاء
من الاصل بحمد الله و حسن توفيقه في نهار الاثنين ثامن عشر
ربيع الاول سنة سبع و ثلاثين و ثمانمائة على يد اضعف عباد الله
و احوجهم اليه ابو (ابي) الحياة احمد بن محمد المصري

A note below the colophon says that this copy was read by Badraddîn al Bahwatî in the presence of Yûnus al Qâhirî and Ibn Hajar al 'Asqalânî (d. A.H. 852 = A.D. 1449).

الحمد لله بلغ الشيخ بدر الدين البهوتي قراءة علي من اول
 الصحاح الى اخره في مجالس اخرها يوم الجمعة سابع شهر
 شعبان سنة ثلاث و خمسين و ثمانمائة — قال ذلك يونس
 القاهري ثم بلغ قراءة علي — ابن حجر —

Written in good Naskh.

Dated A.H. 837.

Scribe ابو الحياة احمد بن محمد المصري

No. 148.

fol. 107; lines 11; size 8 × 6; 6 × 5.

الجزء التاسع و العشرين

Another copy of Al Jāmi', containing the 29th part, beginning with
 the chapter—

قول النبي صلى الله عليه و سلم سترون بعدي امورا تنكرونها

and ending with the chapter—

انه من دعي الى ضلالة او من سنة منية

The following note, at the end of this copy, says that the present
 copy was once compared with a reliable copy by Muḥammad bin al
 Kurki, an eminent traditionist of Damascus, who, according to Suḥab al
 Wābilāh, fol. 229^a, died in A.H. 851 = A.D. 1447:—

الله احمد — بلغ مقابلة باصل معتد محرر فصح انشاء الله تعالى

محمد بن الكركي

The colophon runs thus:—

آخر الجزء التاسع و العشرين من تجزية ثلاثين و يتلوه انشاء

الله تعالى في الجزء الثلاثين — باب ما ذكر النبي صلى الله عليه
وسلم وحض علي انشاق اهل العلم

No. 149.

fol. 105; lines 11; size 8 × 6; 6 × 5.

الجزء الثلاثين

The 30th part of *Al Jāmi'*, the continuation of the preceding copy and ending with the last chapter of *Bukhārī*.

It bears on the title-page a *Waqf Nāma*, or deed of trust, dated A.H. 817, in which it is said that *Fakhraddin*, a *Wazir* of Egypt (A.H. 816-820: see *Husn al Muhādrah*, fol. 368^a), gave this MS. for public use, in *Jāmi' Umawī* in Damascus.

Both the copies are written in good *Naskh* in same hand.

Not dated, apparently 8th century A.H.

Scribe *إسماعيل بن قاسم الصنفي*

No. 150.

fol. 297; lines 20; size 8 × 6; 6 $\frac{1}{4}$ × 5.

اعلام الحديث في شرح معاني
كتاب الجامع الصحيح

I'LÂM AL ḤADÎṢ FÎ SHARḤI MA'ÂNÎ AL
KITÂB AL JÂMI' AṢ ṢAḤÎḤ.

Also called by *Ibn Khallikân* and *Ilāj. Khal.* 'I'lâm as Sunan,' and by *Qadî 'Shahbah*, and *Broek.* 'I'lâm al *Bukhārī*.'

A commentary on difficult traditions in Bukhārī, with occasional discussion on the various opinions of the four Imāms.

By Abū Sulaimān Ḥamd (wrongly called Ahmad by Ṣaʿalibī, as pointed out by Dahabī and Subkī—

و وهم ابو منصور الثعالبي في اليتيمة حيف سماه احمد بن محمد

Ṭabaqāt al Ḥuffāz, vol. iii., p. 223.

ذكره ابو منصور الثعالبي في اليتيمة و سماه احمد و هو غلط

Ṭabaqāt as Subkī, vol. iii., fol. 19^a) bin Muḥammad bin Ibrāhīm al Khaṭṭābī al Bustī. This eminent author, who was born in A.H. 310 = A.D. 931, studied jurisprudence under أبو بكر القتال الشاشي (d. A.H. 336 = A.D. 947) and قاضي ابو علي ابن هريره (d. A.H. 340 = A.D. 951), and learnt Ḥadīṣ from محمد بن محمد البصري ابن الاعرابي (d. A.H. 340 = A.D. 951) in Mecca, and from محمد بن يعقوب بن يوسف (d. A.H. 346 = A.D. 957). He also visited Basra, Bagdād, Irāq, and other places to learn Ḥadīṣ, and became so skilled in tradition that other subsequent traditionists, such as ابو عبد الله محمد بن عبد الله المعروف بابن البيع (d. 405 = A.D. 1017); احمد بن محمد بن عبد الرحمن ابو عبيد الهروي (d. A.H. 401 = A.D. 1010); ابو حامد احمد بن ابي طاهر محمد بن احمد الاسفرائيني (d. A.H. 406 = A.D. 1015) and others, narrated Ḥadīṣ from him. He died in A.H. 388 = A.D. 998.

The MS. is slightly defective at the beginning and opens abruptly thus:—

كلمة و اما حاملة تركيبها اجابا و نثياً ولو ان رجلا غسل
اعضائه تبردا او تنطقا او تعلمنا للغير او انعمس لعلم مباحة لما
كانت طهارة و لا عبادة و قوله انما لكل امرئ يفيد معنى خاصا
غير الاول الخ

On fol. 62^b the commentator says that in his Maʿālim as Sunan (a commentary on Sunanī Abu Dāʿūd) he wrongly interpreted the meaning of some Ḥadīṣ, which he corrects here thus:—

فقال من صلى قائما فهو افضل و من صلى قاعدا فله نصف
اجر الثيام و من صلى قائما فله نصف اجر القاعد كذا تأولناه

في المعالم علي ان المراد به صلوة التطوع اذا فرض فاعدا
مع القدرة علي القيام لا يجوز فضلا ان يكون له نصف اجر
القائم و عليه تأوله ابو حميد و غيره فرأيت حين و جدت
هذا الحديث من روايه البخاري انه انما اراد به المريض المفترض
الذي لو تكلف القيام لامكنه

Beside the three works mentioned by Brock., vol. i., p. 165, the following works of the commentator, enumerated by Dahabī Subki and Ibn Khallikān:—

- (1) شرح اسماء الحسنی
- (2) كتاب العزلة
- (3) كتاب الشجاج
- (4) الغنية عن الكلام
- (5) كتاب شان الدحاء

One of his works, entitled كتاب السراج, mentioned by the commentator himself on fol. 7^b, seems to be quite unknown to his biographers.

Towards the end the commentator says that in dealing with the Hadīq he has generally commented in concise form, but that some he has felt obliged to deal with at greater length:—

هذا منتهى المقال فيما تيسر من تفسير احاديث الجامع الصحيح
وقد اختصرنا الكلام في عامتها الا في مواضع لم نجد في اشباع
القول بدا لا شكالها و غموض معانيها الخ

Kirmānī, in his commentary on Bukhārī (see No. 153), refers to this work on fol. 2^a, and remarks that the present work is not a commentary (شرح) on Bukhārī's Al Jāmi', but only a note on the work:—

و كتاب الشيخ العلامة ابي سليمان احمد (حمد) بن محمد بن
ابراهيم الخطابي شكر الله مساعيه — فيه نكت متفرقات و لطائف
على سبيل الطفرات ليس لما هو لفظ الشرح موضوع له

For the commentator's life and work see: *Ṭabaqât al Huffâz*, vol. iii., p. 223; *Ṭabaqât as Sulki*, vol. iii., fol. 19^a; Ibn *Khallikân*, vol. i., p. 161; *At Ṭabaqât* by *Isnawî*, fol. 175^a; *Ṭabaqât ash Shâfi'iyah* by Ibn *Mulaqqîn*, fol. 30^a; *At Ṭabaqât* by *Qâdî Shabbah*, fol. 19^a; *Hâj. Khal.*, vol. ii., p. 521, and *Brock.*, vol. i., p. 165.

The work seems to be rare; *Brock.*, vol. i., p. 159, mentions only one MS. in A.S. 687.

The colophon, dated 1133, runs thus:—

آخر كتاب اعلام الحديث في شرح معاني كتاب الجامع الصحيح
لابي عبد الله البعاري و تفسير غريبه و ايضاح مشكله تصنيف الامام
ابي سليمان حمد بن محمد الطائي رحمه الله تعالى و كان الفراغ
من تمام هذا الكتاب المفيد يوم الاثنين رابع جمادي الاولى من
شهور سنة ١١٣٣

Written in ordinary *Naskh*.

Dated A.H. 1133.

Scribe محمد بن المرحوم الشيخ سليمان بن احمد

No. 151.

fol. 109; lines 13; size 8 × 5½; 6 × 4½.

شواهد التوضيح و التصحيح لمشكلات
الجامع الصحيح

SHAWÂHID AT TAUDÎH WAT TASHÎH LI MUSHKILÂT AL JÂMI' AS SAHÎH.

A grammatical commentary on *Bukhârî*, dealing with the parsing of difficult *Ḥadîṣ*.

By *Jamâladdin Muhammad bin 'Abdallâh bin Mâlik at Ṭa'i al Jaiyânî*, جمال الدين محمد بن عبد الله بن مالك الطائي الجياني, who was born in *Damascus*, A.H. 600 = A.D. 1203, and studied under

'Alamaddīn as Sakhāwī (d. A.H. 643 = A.D. 1245). He travelled over Syria, Ḥalab, and other countries, where he attended the lectures of the eminent traditionists. He knew almost all the branches of Arabic literature, and was specially well versed in grammar, Qirā'at, and lexicography, in which he was unanimously admitted an authority. Jamāladdīn was a comprehensive writer, and fifteen of his works are mentioned in Brock., vol. i., p. 298, while Ibn Maqtūn Tājaddīn (d. A.H. 794) in one of his poems enumerates twenty-eight works of this eminent author,

فجلتها عشرون تلو ثمانيا
فدونكها نسأ و حفظا ليسهل

See *Buġyat al Wu'āt*, fol. 38^a. Jamāladdīn died in A.H. 672 = A.D. 1273.

Beginning:—

حامد الله رب العالمين و مصليا على محمد سيد المرسلين و
علي اله و اصحابه الطيبين الطاهرين هذا كتاب سميت به شواهد
التوضيح و التصحيح لمشكلات الجامع الصحيح

The work has been lithographed in Mujtabā'i Press, Dīhli, in A.D. 1911. For other copy comp. *Escur.*, 141.

For his life and other works see: *Mirāt al Janān*, fol. 417^a; *Aṭ Ṭabaqāt* by Isnāwī, fol. 447^a; *Buġyat al Wu'āt*, fol. 37^b; Brock., vol. i., p. 298.

A note dated A.H. 808 on the margin of fol. 106^a says that the present copy was compared by Ibrāhīm bin 'Abdallāh:—

بلغ مقابلة على حسب الا مكان فصح انشاء الله تعالى ابراهيم
بن عبد الله . . . سنة ثمان و ثمانمائة

Another note, dated A.H. 1034 on the margin of the same folio, says that this copy was once read through by Madyan bin 'Abdarrahmān al Miṣrī, who, according to *Khulaṣat al Aṣar*, was an eminent scholar and physician of Egypt, and who composed several works, namely:—

- (1) ريعان الشباب في مراتب الاداب
- (2) ريعان الالباب
- (3) قاموس الاطباء في المفردات

and was still alive in A.H. 1011 = A.D. 1731:—

طالعه مترحماً علي مؤلفه العبد الفقير مدين الطبيب بدار
الشفاء ببصر سنة ١٠٣٣

Written in good Naskh.
Colophon dated A.H. 691.

كتبه لنفسه . . . احمد بن ابراهيم بن محمد بن ادريس بن بابا
جوك بن شعبان عفي الله عنه . . . و وافق الفراغ من كتابته بعد
الاربعاء وتسع عشرة خلت من شهر ربيع الاخر سنة احدى و
تسعين و مائة

The scribe Ahmad bin Ibrāhīm bin Muḥammad bin Idrīs bin Babājūk bin Sha'ban was a Qāḍī of Shirāz, and died in A.H. 725 = A.D. 1324. See *Ad Durar al Kāminah*, fol. 72^b, vol. i.

No. 152.

fol. 5; lines 14; size 10 × 7; 7 × 5.

A prayer and an index to Bukhārī's *Al Jāmi'*.

This is a prayer which Abū 'I-Haiṣam Muḥammad bin Makki bin Muḥammad al Kushmaihani (d. A.H. 389 = A.D. 998) used to read after finishing Bukhārī, and which he dictated to his pupil, Abu Darr 'Abd bin Ahmad al Harawi (d. A.H. 434 = A.D. 1042), as would appear from the following heading:—

الدعاء الذي كان ابو الهيثم رضي الله تعالى عنه يختم به
الكتاب قال الشيخ الحافظ ابو ذر عبد بن احمد الهروي رضي الله
تعالى عنه املئ علينا الشيخ ابو الهيثم عند ختمه الكتاب الصحيح
لمحمد بن اسماعيل البخاري رضي الله تعالى عنه

The prayer beginning thus on fol. 1:—

الحمد لله حمد معترف بذنبه و مستانس بربه الخ

fol. 2^a. Contains the numbers of the books, كتب, of Al Jāmi' which are not narrated through Abū Darr, as we learn from the following heading:—

ذكر عدد الكتب التي يشتمل عليها الجامع من غير رواية أبو ذر

fol. 2^a. The number of chapters of Al-Jāmi'.

fol. 3-5. The numbers of Ḥadīṣ in each book of Al Jāmi' which are narrated through Abū Darr.

The colophon runs thus:—

كمل جمع الديوان بعهد الله وحسن توفيقه وعونه وبركته و
منه وذلك خمسة مضين من شهر جمادى الاول (الاولى) الذي
من سنة احد عشر وسبع مائة

From the words كمل جمع الديوان, as well as from the condition of the copy, it is evident that the MS. has been torn out from a collection of other MSS.

Written in good Naskh.

Dated A.H. 711.

No. 153.

fol. 360; lines 29; size 11 × 8; 8 × 5.

الكواكب الدراري في شرح البخاري

AL KAWĀKIB AD DARĀRĪ FĪ

SHARHI AL BUKHĀRĪ.

A commentary on Bukhārī in two volumes.

Vol. I.

By Muḥammad bin Yūsuf bin 'Alī al Kirmānī, محمد بن يوسف بن علي الكرماني البغدادي, who was born in Kirmān A.H. 710 = A.D. 1319, but as later on he settled in Bagdād he is called Bagdādī.

He studied under his father and other eminent scholars of Kirmān. In search of knowledge he travelled to distant countries, such as Shīrāz, Mecca, Egypt and Bagdād, and in the first-named place he read under Qādi 'Adud addīn (d. A.H. 756 = A.D. 1355) all his compositions which Kirmāni finished in twelve years, and according to his own statement in the preface he studied al Jāmi' under Naṣīraddīn Muḥammad bin al Qāsim (d. A.H. 761 = A.D. 1360) in Jāmi' Azhar in Egypt, and under Abū 'l Hasan 'Abū 'Alī bin Yūsuf az Zarnadī (d. A.H. 758 = A.D. 1357) and Muḥammad bin Aḥmad bin 'Abdallāh bin 'Abdal Mu'tī (d. A.H. 776 = A.D. 1374) in Mecca.

Kirmāni died in A.H. 786 = A.D. 1384.

Beginning thus:—

الصد لله الذي انعم علينا بجلال النعم و اعظمها ودقائقها
هونعة الاسلام

and ending with the chapter—

السلام

In the preface the commentator says that as the three commentaries on Bukhārī, written by Ibn Baṭṭāl, Khattābī and Muḡlaṭā'i at Turkī, did not fully explain the difficulties and omitted many points which required explanations, he wrote the present commentary explaining words, with their philology, and giving the meaning of technical terms used in al Jāmi', with discussions on the opinions of the Jurists. The commentator has given short notices of the lives of all traditionists mentioned in Bukhārī, and quotes the following authorities as his basis:—

اسماء حفاظ صحيح البخاري. A work on the notices of the traditions of Bukhārī by Abū Naṣar Aḥmad bin al Ḥusain al Bukhārī al Kalabādī (d. A.H. 389 = A.D. 998).

تثقيف المجهل. By Abu 'Alī al Ḥusain al Ḡassānī (d. A.H. 498 = A.D. 1104).

كتاب الكمال. By 'Alī bin Hibatullāh bin 'Alī, commonly called Ibn Mākūla (d. c. A.H. 490 = c. A.D. 1096).

جامع الاصول. By Abū Sa'ādāt Ibn Aṣīr (d. A.H. 606 = A.D. 1209).

The preface concludes with a short account of Bukhārī's life.

Ibn Ḥajar ridiculously remarks that one of the three commentaries on Bukhārī condemned by Kirmāni in the preface of present work is Quṭbaddīn al Ḥalabī's (d. A.H. 735 = A.D. 1335) commentary:—

و قد عاب في خطبته علي شرح ابن بطل ثم علي شرح
القطب الحلبي وشرح مغلطائي

See Ad Durar al Kāmināh, vol. ii., fol. 565, while in the preface of the present copy Kirmāni distinctly names the three following commentaries on Bukhārī and does not refer at all to Ḥalabī's commentary, as would appear from the following:—

كتاب الامام ابي الحسن بن علي بن خلف المالكي المغربي
المعروف بابن البطل انما هو غالباً في فقه الامام مالك رضي
الله تعالى عنه من غير تعرض لما هو الكتاب مصنوع له — و كتاب
الشيخ العلامة ابي سليمان احمد (حمد) بن محمد بن ابراهيم
الخطابي شكر الله مساعيه فيه نكت متفرقات و لطائف علي مسيل
الطرائف و ليس لما هو لفظ الشرح موضوع له — و اما الذي الفه
العلم المشهور المغلطائي التركي المصري وهو (فهو) بكتب تميم
الاطراف اشبه و بصرف تصحيح التعليقات امثل — كانه من
اخلاؤه عن مقاصد الكتاب علي ضمان — و من شرح الفاظه و
توضيح معانيه علي امان

fol. 1-130 are supplied in a later hand.

The following note on the title-page says that the MS. was purchased in A.H. 1190 by 'Abdalbasit bin Maulawi Rustam 'Ali bin Mullā Aṣḡar 'Ali al Qinnawjī, an eminent traditionist of Qinnawj, who, according to Ithāf an Nubalā, p. 309, was born in A.H. 1156 = A.D. 1743, and had a valuable library of his own, and died in A.H. 1223 = A.D. 1808:—

المالك هو الله تعالى لكنه سبحانه بفضلله اعطى التصوف بالشراء
لعبدته الضعيف عبد الباسط بن مولوي رستمعلي بن مولوي اصغر
علي القنوجي عفر له و لوالديه ببركة ما في هذا الباب — و كان
وقت الضعفي في التاريخ التاسع عشر من شوال سنة ١١٩٠ الف و
مائة و تسعين من هجرة النبي صلى الله عليه وسلم —

For the present work comp. Goth., 592-4; Bodl., i., 90-1; Escur., 1546; Alger, 442-4; Ragib, 595-6; Berlin, 1194; Jeni, 217-222; A.S., 654-670; Hâj. Khal., vol. ii., 523; Brock., vol. i., p. 158.

For the commentator's life and other works see Ad Durar al Kâminah, fol. 565.

No. 154.

fol 354; lines 29; size $11\frac{1}{2} \times 8$; 8×5 .

Vol. II.

The second volume of the preceding work, beginning with the chapter *الكفيل في السلم* and ending with the last chapter of Bukhârî.

The date of composition of the present work given at the end is A.H. 775.

Both the volumes are written in good Naskh.

Dated Mecca, A.H. 943.

وفقى الله سبحانه و تعالى الكريم المنان القديم الا حسان
 لنسخ هذا الكتاب الشريف ببلد الله المطهر المنيف و وافق ختمه
 المبارك (sic) . . . الكعبة الشريفة شرفها الله تعالى و رفع قد رها
 مقابلا للركن اليماني . . . ذلك في يوم الاثنين العادى عشر من
 شهر رجب الفرد سنة ثلاثة واربعين و تسعمائة من الهجرة النبوية
 عليه افضل الصلوة و السلام . . . كاتبه الفقير الضعيف المعترف
 بالزلل والتقصير السائل من الله العفو و العافية و الرضى ابراهيم
 بن محمد بن المرتضى اليماني

Scribe ابراهيم بن محمد بن المرتضى اليماني

No. 155.

fol. 480; lines 27; size $11\frac{1}{2} \times 7$; 8×5 .

Another copy of Al Kawākib ad Darāri, beginning as in copy No. 153, and ending with the chapter of اعتكاف المستاضعة, corresponding with fol. 854 of copy No. 153.

Written in ordinary Naskh.

Not dated, apparently 11th century A.H.

No. 156.

fol. 477; lines 21; size $10 \times 6\frac{1}{2}$; 8×4 .

الجزء الثاني من الكواكب الدراري

Vol. II. of the preceding commentary, beginning with كتاب الجمعة and ending with chapter اسلام سلمان الفارسي.

The colophon runs thus:—

انتهى الجزء الثاني من الكواكب الدراري شرح البخاري تاليف
الامام العلامة شمس الدين الكرمالي و يتلوه في اول الثالث كتاب
المغازي

No. 157.

fol. 480; lines 21; size $11 \times 6\frac{1}{2}$; 8×4 .

الجزء الثالث من الكواكب الدراري

Vol. III.

Continuation of the preceding copy, ending with last chapter of Bukhāri.

Both the volumes are written in good Naskh. Not dated, apparently 11th century A.H.

No. 158.

fol. 189; lines 24; size 11 × 7; 8 × 4 $\frac{3}{4}$.

التنقيح للقائ الجوامع الصحيح

AT TANQÎH LI ALFÂZI-AL JÂMI'
AS ŞAĤIĤ.

A commentary on Bukhârî's work Al Jâmi'.

By Badraddin Muhammad bin Bahâdur bin 'Abdallâh at Turki al Mişrî az Zarkashî, بدرالدين محمد بن بهادر بن عبد الله التركي, who was born in A.H. 745 = A.D. 1344, and studied in Cairo under Jamâladdin al Isnâwî (d. A.H. 772 = A.D. 1390) and Sirajaddin al Balqinî (d. A.H. 805 = A.D. 1403). He travelled in Damascus and Halab, where he attended the lectures of Ibn Kaşîr and 'Adra'î (d. A.H. 783 = A.D. 1381).

Having renounced the world, Zarkashî devoted the latter part of his life to the study of Sufism, and engaged himself in compiling books and delivering lectures, and was subsequently appointed Shaikh of the monastery of Karîmaddin, in Qarâfah, Egypt. He died in A.H. 794 = A.D. 1392.

Beginning:—

الحمد لله على ما عم بالانعام و خص بالبيان و الافهام و
الصلوة و السلام على سيدنا خير الانام المبعوث بعوامع
الكلام الخ

In the preface the commentator says that in the present work he has dealt only with the difficult passages in Bukhârî and those traditionists whose names are likely to be confounded with others.

According to al 'Asqalânî the present work is only an abridgement of Zarkashî's draft of a commentary on Bukhârî, a portion of which the said 'Asqalânî declares to have seen.

و شرع في شرح البخاري فتركه مسودة و قفت على بعضها و
ولخص منه التنقيح

Zakiaddīn in A.H. 787 = A.D. 1385 (see *Ad Durar al Kāminah*, fol. 280, vol. i.), after which he was placed under the supervision of شمس الدين محمد بن علي بن محمد بن عمر بن ابي بكر بن العطار المصري.

Ibn Hajar now directed his attention to the study of history and biography, and also devoted a portion of his time to the study of Ḥadīṣ under مصعب الدين محمد بن محمد بن محمود زين الدين ابن الشخصية (d. A.H. 815 = A.D. 1412), and other eminent traditionists. It was in A.H. 792 that Ibn Hajar began to take keen interest in studying Arabic literature, of which he made himself a master in a very short time, and began to compose verses in the praise of the Prophet. Towards the end of A.H. 796 he travelled to different places, such as Cairo, Alexandria, Mecca, and visited the towns and villages of Arabia, and in course of his travels he learnt Ḥadīṣ from the eminent traditionists of different places. While in Yaman he made the acquaintance of the celebrated مجد الدين الشيرازي, the well-known author of *Al Qāmus*, who presented a copy of the work to Ibn Hajar. He then came to Cairo, and again left the place for Syria where he learnt Ḥadīṣ in different towns and villages of the province.

Ibn Hajar at first received the sanad, for narrating Ḥadīṣ from Sirajaddīn al Balqīnī (d. A.H. 805 = A.D. 1402), and then from Ḥāfiẓ Zainaddīn al 'Irāqī, who died in A.H. 806 = A.D. 1404, and whose lectures on Ḥadīṣ the author attended for not less than ten years.

It was in A.H. 808 that Ibn Hajar devoted his attention to the composition of books.

In A.H. 814 he was appointed professor of Ḥadīṣ in Jamāliyah Madrasah, and then became the head of the Monastery of Babrisiyah. In A.H. 822 = A.D. 1419 he was appointed professor of the Shāfi'i class in the Mu'aiyadiyah Madrasah, Cairo, and four years after he was offered Qādīship of Cairo by King Ashraf Saifaddīn (A.H. 825-842 = A.D. 1422-1453); but محمد بن عبد الدائم بن موسى شمس الدين البرماوي (d. A.H. 831-A.D. 1426), supported by others, maliciously and falsely gave out that, according to the condition of the trust deed of مدرسته مؤيديه, one person could not jointly take the charge of both the appointments; so Ibn Hajar was removed from the professorship. Subsequently he produced the deed of trust, and, after proving that the deed did not contain such a condition, was reappointed as professor in the said institution. He was repeatedly dismissed from and reappointed to his offices, and with such fluctuations he continued his active life till A.H. 850. Two years later he died in Egypt A.H. 852 = A.D. 1449 and was buried at Qarāfah. It is said that it rained heavily at the time of his funeral prayers, and that *Shihāb*

Mansûri, who was present on the occasion, extemporised the following two pathetic verses suitable to the occasion :—

قد بكت السحب على
قاضي القضاة بالمطر
والهدم الركن الذي
كان مشيدا بالحجر

Beginning :—

الصد لله الذي شرح صدور اهل الاملام بالسنة الخ

The work is divided into ten chapters described in Berlin, No. 1201. The numerous works of this illustrious author are mentioned in Brock., vol. ii., p. 67, and Mu'jam Ibn Fahd, fol. 31^b. One of his works, *غبطة الناظر* (a copy of which is preserved in this Library), dealing with the life of Shaikh Abdal Qadir al Jilani (d. A.H. 561 = A.D. 1166), was edited and published in Calcutta, A.D. 1903, by Dr. E. Denison Ross.

For the present work compare Berlin, 1201-2; India Office, 125; Brit. Mus., 1812; Alger, 446-7; Jeni, 211; A.S., 625-33.

According to Hāj. Khal., vol. ii., p. 526, Ibn Hajar completed the present work in A.H. 813.

For the author's life see: *Rafa al Iṣṭ*, fol. 34^a; Mu'jam Ibn Fahd, fol. 31^b, and Brock., vol. ii., p. 67.

Written in good Naskh.

Not dated, apparently 10th century A.H.

No. 160.

fol. 280; lines 27; size 9 × 5½; 7 × 4.

Another copy of the same Muqaddimat al Fath al Bâri.

Written in ordinary Naskh.

Dated A.H. 1111.

No. 161.

fol. 140; lines 33; size 15 × 10; 11 × 7.

Another copy of the same.

Written in good Naskh, within gold ruled and red borders, bearing frontispiece in the beginning.

Dated A.H. 1011.

The following note at the end says that this copy was compared by Sayyid Mahmud and Mulla 'Umar:--

بلغ مقابلة علي حسب الطائفة و الاجتهاد سيد مصمود و
مه عمر
Scribe نور الدين محمد الهاشمي

No. 162.

fol. 139; lines 33; size 15 × 10; 11 × 7.

الجزء الاول من فتح الباري

The 1st Juz' of Fath al Bārī.

A popular and exhaustive commentary on Bukhārī, by Ibn Hajar al 'Asqālani. See No. 159.

Beginning:—

الصد لله الذي شرح صدر اهل الاسلام بالهدى الخ

This is the commentary on Bukhārī which Ibn Hajar promised in the Muqaddimah mentioned above. He began the composition in A.H. 817 and finished in A.H. 842. The entire work is divided into ten volumes. See Hāj. Khal., vol. ii., p. 527.

In the preface he says that in order to avoid lengthiness he has used abbreviations in quoting traditions. In the beginning Ibn Hajar traces the different sources of his Isnāds to Bukhārī's work Al Jāmi', but he says that he has only dealt with the Hadiṣ narrated by Abū Darr (d. A.H. 434 = A.D. 1042) from his three following shaikhs:—

1. أبو اسحق ابراهيم بن احمد المستملي البصري (d. A.H. 376 = A.D. 887).

2. أبو الهيثم محمد بن مكي الكشميهني (d. A.H. 389 = A.D. 998).

3. أبو محمد عبد الله بن احمد السرخسي (d. A.H. 381 = A.D. 991).

The present volume ends with the commentary of the chapter

الشعري المسجد

No. 163.

fol. 180; lines 33; size 15 × 10; 11 × 7.

الجزء الثاني

The 2nd Juz' of the above, ending with commentary of the chapter :

ما جاء في التطوع مشني - مشني

The colophon runs thus :—

تم الجزء الثاني من فتح الباري شرح البخاري لابن حجرثقف
الله لعلومه آمين آمين و يتلوه شاء الله تعالى ابواب التطوع

No. 164.

fol. 188; lines 33; size 15 × 10; 11 × 7.

الجزء الثالث

The 3rd Juz' of the above, ending with the chapter :

من نذر المشي الي الكعبة

The last seven Juz' of this work are wanting.

All the three Juz' are written in good Naskh by the scribe of the above-mentioned Muqaddimah.

This copy also bears the note found at the end of the copy of the Muqaddimah mentioned above.

For other copies see: Berlin, 1203-5; Ref., 27; Paris, 297; Jeni, 210-12; A.S., 626-32, 634-653; Koper, 316-21.

The present commentary with its Muqaddimah has been printed at Bulâq, A.H. 1200.

No. 165.

fol. 292, lines 30; size 10 × 7; 8 × 5.

الجزء الثالث من فتح الباري

Another old copy of the 3rd Juz' of Fath al Bârî.
Beginning with the chapter—

امتسقا

and ending with the chapter—

الدعاء عند الجمرتين

The following much-wormed note on the title-page says that the present MS. was in the possession of 'Alamallâh bin 'Abdarrazzâq al Makkî al Hanafî:—

من من الله تعالى و سبحانه (sic) على اضعف عباده (sic)
علم الله بن عبد الرزاق المكي الحنفي — العبدرومي اصلح الله
حاله (sic)

Written in good Naskh.

Not dated, apparently 10th century A.H.

A seal bearing the name of Nawras Ibrâhim (نورس ابراهيم) is found in the beginning of this copy. Nawras, as we know, was the favourite word of Ibrâhim 'Adil Shah II. Bijâpurî (A.H. 987-1035 = A.D. 1579-1626), which he chose for his seals and coins, as mentioned in Basâtin-i-Salaṭin al Islâm, fol. 114^b:—

طبع رنگين بادشاه كه نورس چمن مكنس و سلطنس و نوادة
گلشن جها نداري و خلافت بود لفظ نورس را چنان خوش کرده

بود که در هر جا بهر چیز استعمال آن لفظ بکار برده سکه نورس
 نام مهر خاص بر عقیق یمینی بجای نام مبارکش این لفظ رقم
 یافته امروز بر کتب خاص پادشاهی دیده میشود الخ

Another seal of Qâbil *Khân* (قابلهان), a noble of 'Âlamgir's court, is fixed at the end.

No. 166.

fol. 250; lines 23; size 8 × 6; 6 × 4.

عمدة القاري

'UMDAT AL QÂRÎ.

A portion of a popular, useful, and extensive commentary on *Bukhârî*, in two volumes.

Vol. I.

Beginning with the chapter—

إذا طول الامام وكان للرجل حاجة فخرج الخ

and ending with the chapter—

السجود علي سبعة اعظم

corresponding with p. 378, vol. ii., to p. 153, vol. iii., printed edition, Constantinople, A.H. 1310.

The commentator Badraddin Abû Muhammad Maḥmûd bin Aḥmad bin Mûsâ bin Aḥmad bin Husain bin Yûsuf al-'Aini al-Hanafi, بدر الدين ابو محمد محمود بن احمد بن موسى بن احمد بن حسين بن يوسف العيني الصفي, according to Ibn Hajar's *Raf'al Iṣr*, was born in Ḥalab, A.H. 762 = A.D. 1360, but, according to Ibn Fahd-al-Makki (*Mu'jam*, fol. 292*), he was born in 'Aintâb. It seems probable that the commentator was born in Ḥalab, and that in his early age he went to 'Aintab, where his father was a Qâdî and where he was brought up and educated. After studying Arabic grammar and literature under جبرئيل بن صالح بن امرايل, a pupil of Taftâzâni (d. A.H. 791 =

A.D. 1380), he came to Halab in A.H. 783, where he studied Hadīṣ and other subjects under *يوسف بن موسى بن محمد المظني* (d. A.H. 803 = A.D. 1401), and from there went to Damascus and then to Jerusalem, where he made the acquaintance of Ṣāfi 'Alāaddīn, chief professor of Zāhiriyyah Madrasah, Cairo, who, being pleased with 'Aini's moral disposition and intelligence, took him to Cairo in A.H. 888 and admitted him in the monastery called Al Barqūqiyah where 'Aini, according to his own statement in the preface of the printed copy, studied Ṣaḥīḥ al Bukhārī under *عبد الرحيم بن حسين العراقي* (d. A.H. 806 = A.D. 1404). In A.H. 789 he was provided with a post in that monastery by 'Alāaddīn. After 'Alāaddīn's death in A.H. 890 'Aini was removed from the monastery by one Amir Jarkas al Khalīlī (see Ad Durar al Kāminah, fol. 327). After visiting Halab 'Aini again came to Cairo, where he studied Hadīṣ under several eminent traditionists. In A.H. 801, he, through the recommendation of a certain Amir, was appointed Hisbah (حسبه), or inspector of weights and measures of Cairo. A year later he was appointed Qāḍī. In the meantime he wrote a commentary on Ma'ānī al Āṣār, to which he refers in the preface thus:—

ثم لما عدت إلى الديار المصرية ديار خير و امنية اقممت
بها برهة من الضريف مشغولا بالعلم الشريف ثم اخترعت شرحا
على كتاب معالي الآثار الخ

After four years of service as Hisbah and Qāḍī, during which he wrote the commentary upon the fourth canonical collection of Traditions, he was involved in a series of troubles and difficulties, till his anxieties were removed in the reign of Mu'ayyad (A.H. 815-825 = A.D. 1412-1421), to which he refers thus in the preface:—

ثم القأت شرحا على منن ابي داؤد السجستاني بؤاه الله دار
الهنان فعاقني من عوائق الدهر ما شغلني عن التتسيم و
استولوا علي من الهموم ما يخرج عن الحصر والتقسيم ثم لما
انجلت عني ظلامها و تجللى علي تمامها في هذه الدولة المؤيدية
و الايام الزاهرة السنية لدبتني إلى شرح هذا الكتاب امور
حصلت في هذ الباب الخ

He was again appointed the Hisbah of Cairo in A.H. 819, and shortly after was made the ناظر اوقاف, or supervisor of endowments.

In the conclusion of the work (printed copy) he says that he began the composition of this commentary in Rajab, A.H. 820, and finished the first part in *Ḍu al Ḥijjah* of the same year, and completed the second part in A.H. 821. (But see *Hāj. Khal.*, vol. ii., p. 527, where it is wrongly said that 'Aini began the composition in A.H. 821.) In A.H. 822 he was appointed professor for giving lectures on *Ḥadīṣ* to *Ḥanafī* students, while in the same year Ibn Ḥajar was also appointed a lecturer on *Ḥadīṣ* to *Shāfi'ī* students. It so happened that during this time the minaret of *Jāmi' Mu'aiyad* needed repairing and that Ibn i Hajar, cutting a joke with 'Aini, wrote the following two lines to the caliph *Al Muaiyad* :—

لجامع مولانا المويد رونق
منارته، بالعسن تزهو و بالزین
تقول وقد مالت عن القصد امهلوا
فليس على جسدي اضرمن العين

To which 'Aini replied thus:—

منارة كعروص العسن اذ جليت
وهدمها بقضاء الله و القدر
قالوا اصيبت بعين قلت ذا غلط
ما اوجب الهدم الا خسة العجر

'Aini in his commentary (which he completed in A.H. 847) has made serious attacks on Ibn Ḥajar's commentary *Fath al Bāri*. In defence of which Ibn Ḥajar began to write *انتقاض الاعتراض*, but did not survive to finish it. See *Hāj. Khal.*, vol. ii., p. 534. 'Aini died in A.H. 855 = A.D. 1451.

'Aini was highly esteemed by kings and nobles. Besides being a scholar of vast learning he was a swift writer, so much so that he transcribed in one night the complete *Mukhtaṣar-u-Qudūri* of *Abū 'l Ḥasan Ahmad bin Muḥammad Qudūr* (d. A.H. 362 = A.D. 972). He founded the *Madrasah 'Ainiyah* (also called *Badriyah*), close to *Jāmi' Azhar*, and left all his books to that institution.

For 'Aini's life and works see: *Raf' al Isr*, fol. 297"; *Husn al Muḥadarah*, fol. 378"; *Mu'jum Ibn Fahd*, fol. 292", and *Brock.*, vol. ii.,

For other copies compare Berlin, 1203-9; Paris, 698-700; Alger, 448-58; Jeni, 213; Brock., vol. i., p. 159.

The present commentary was printed in Constantinople, A.H. 1310.

No. 167.

fol. 258; lines 23; size 8 × 6; 6 × 4.

Vol. II.

The continuation of the above, ending with the commentary on the chapter—

التكبير و الفس بالصبح و الصلوة عند الا غارة و العرب

Corresponding with pp. 152-352 of Vol. III. of the printed edition. These two copies are written in ordinary Naskh. Dated A.H. 1092.

Scribe سليمان الشنوري

No. 168.

fol. 284; lines 24; size 8 × 6; 6½ × 4.

التوشيح علي الجامع الصحيح

AT TAWSHÎH 'ALÂ AL JÂMI' AS SAHIH.

A commentary on Bukhârî, dealing with the difficult passages as regards wording, vowel points, and the names of traditionists which are liable to be confounded with others.

By Abû 'l Fadl 'Abdarrahmân bin Abi Bakr bin Muhammad bin Abi Bakr Jalâladdîn as Suyûtî, أبو الفضل عبد الرحمن بن أبي بكر محمد بن أبي بكر جلال الدين السيوطي.

For his life see No. 123.

Beginning :—

الحمد لله الذي اجزل لنا السنة و جعلنا بان جعلنا من حمله
السنة الخ

In the preface Suyūṭī says that he wrote the present commentary on the model of Zarkashī's commentary on the same work (see No. 158), but that he made his present commentary more valuable by adding useful notes and explanations.

هذا . . . يجري مجرى تعليق الامام بدر الدين الزركشي المستعمل
بالتنقيح و يفرقه لما حواه من الثوائد و الزوائد يشتمل على
ما يحتاج اليه القاري و المستمع من ضبط احواله و تفسير غريبه
الخ

The work is very rare; no complete copy is found in any library. See Brock., vol. i., p. 159.

From the following note at the end dated A.H. 984 it appears that this copy was studied and revised before Shaikh al Islām 'Abdal Muṭī, who died in A.H. 998. See An nūr as Sāfir, fol. 370:—

بلغ قراءة و مقابلة و بحثا على سيدنا و بركتنا و شيخنا الشيخ
الحافظ شيخ الاسلام عبد المعطي بن الشيخ حسن ابي كثير المكي
الشافعي اطال الله بقاءه بتاريخ الاحد ١٧ جمادى سنة
٩٨٤

Written in a good Naskh.
Dated 983.

No. 169.

fol. 477; lines 26; size 12 × 8; 9 × 5½.

الجزء الثاني و الثالث من ارشاد الساري
في شرح البخاري

THE SECOND AND THIRD JUZ' OF
IRSHÂD AS SÂRÎ.

A well-known commentary on Bukhâri, bound in one volume.
The 2nd Juz' begins with—

كتاب الجمعة

and ends on fol. 182^b with the chapter—

شرار الموتى

Corresponding with pp. 280-392 of the second volume of the Cawnpur
edition A.H. 1284.

The 3rd Juz' begins on fol. 182^b with the chapter—

وجوب الزكاة

and ends with the chapter—

المعتكف يدخل راسه البيت للفعل

Corresponding with the third volume of the above edition.

The commentator, Shihâbaddin Ahmad bin Muhammad bin Abi Bakr bin 'Abdalmalik bin Ahmad bin Muhammad bin 'Ali al Qastallâni,
Shahab al-din Ahmad bin Abi Bakr bin 'Abd al-Malik bin Ahmad bin Muhammad bin 'Ali al Qastallâni,
was born in Egypt, A.H. 851 = A.D. 1448, and
studied Hadîṣ under Khâlid al Azharî (d. A.H. 905 = A.D. 1499) and
other eminent traditionists. He went to Mecca in A.H. 884 and again
in 894, and on each occasion stayed there for one year.

It is said that Qasṭallānī once quoted certain passages in one of his works from Suyūṭī (*d.* A.H. 911 = A.D. 1505), but did not mention the latter's name. Suyūṭī, it is said, was annoyed with this action of Qasṭallānī, and was not satisfied till the latter apologised to him personally.

Qasṭallānī died in A.H. 923 = A.D. 1517, and was buried in the Madrasah 'Ainiyah in Egypt. See above, No. 166.

In the preface of the printed edition it is said that this commentary, which is based on Fath al Bārī, is written in an easy style and that it surpasses Kirmānī's commentary Al Kawākib ad Darāri.

فدولك شرحا . . . اضافت بهجته و اختفت منه الكواكب
الدراري كيف لا وقد فاض عليه النور من فتح الباري

The Muqaddimah attached to the 1st Juz' is divided into the following five Faṣls:—

- (1) الفصل الاول من المقدمة في فضيلة اهل الحديث
- (2) الفصل الثاني في ذكر اول من دون الحديث و السنن
- (3) الفصل الثالث في لبذة لطيفة جامعة لفرايد فوايد
مصطلح اهل الحديث
- (4) الفصل الرابع فيما يتعلق بالبخاري في صحيحه من
تقرير شرطه و تحريره و ضبطه و ترجيحه
- (5) الفصل الخامس في ذكر نسب البخاري و نسبه و مولده
وبد و امره

In the fifth Faṣl the commentator says that he completed this commentary in A.H. 916, and that in A.H. 917 he compared the text of his commentary with the copy of Al Jāmi' written by 'Alī bin Muhammad al Hāshimī al Yunainī al-Ba'li (*d.* A.H. 701 = A.D. 1301).

Besides the eight works of the commentator mentioned in Brock., vol. ii., p. 72, the following works are enumerated in An nūr as Sāfir:—

- (1) الانوار المضية
- (2) الروض الزاهر في مناقب شيخ عبد القادر
- (3) تحفة السامع و الثاري بختتم صحيح البخاري

For other copies compare Berlin, 1210-11; Paris, 701-3; India Office, 927-8; Alger, 460-73; Köper, 322-5; Râgib, 291-4.

For author's life and works see: *An nûr as Sâfir*, fol. 115^a, and Brock., vol. ii., p. 73.

The commentary was printed in Lucknow, 1876 A.D.; Bûlâq, 1304-5; Cairo, 1307.

Written in good Naskh.

Not dated, apparently 11th century A.H.

No. 170.

fol. 200; lines 31; size $11\frac{2}{3} \times 8$; $10 \times 6\frac{1}{2}$.

Another copy of the preceding commentary, in four volumes.

Vol. I.

Beginning abruptly with the commentary on the chapter—

ذكر شرار المولى

and ending with the commentary on the chapter—

من اراد ان يعتكف ثم بدا الخ

corresponding with the last page of the second volume and pp. 1-362 of the third volume of the printed edition.

No. 171.

fol. 220; lines 31; size $11\frac{2}{3} \times 8$; $10 \times 6\frac{1}{2}$.

Vol. II.

The continuation of the above, ending with the commentary on the chapter—

الصلح بين الغرماء واصحاب الميراث

corresponding with p. 363 and pp. 1-346 of the fourth volume of printed edition.

No. 172.

fol. 461; lines 31; size $11\frac{3}{4} \times 8$; $10 \times 6\frac{1}{2}$.

Vol. III.

Beginning with the commentary on the chapter—

فضائل اصحاب النبي صلى الله عليه وسلم

and ending with the commentary on the chapter—

القرآن من اصحاب النبي صلى الله عليه وسلم

Corresponding with pp. 64-386 of the sixth volume, and pp. 1-366 of the seventh volume of the printed edition.

No. 173.

fol. 325; lines 31; size $11\frac{3}{4} \times 8$; $10 \times 6\frac{1}{2}$.

Vol. IV.

The continuation of the preceding copy, ending with the commentary on chapter—

الاخذ باليدين

Corresponding with p. 367 of vol. vii., vol. viii., and pp. 1-124 of vol. ix. of the printed edition.

All these copies are written in ordinary Naskh.

Not dated, apparently 12th century A.H.

No. 174.

fol. 108; lines 31; size 11×7 ; 9×9 .

A portion of the same commentary; beginning abruptly with the commentary on the chapter—

الشروط في الجهاد والمصالحة مع اهل الصروب وكتابة الشرط

and ending with the commentary on—

التكبير عند الحرب

Corresponding with pp. 361-368 of vol. iv. and pp. 1-109 of vol. v. of the printed edition.

Written in ordinary Naskh.

Dated A.H. 1102.

Scribe ابو بكر بن رجب الطولوني

No. 175.

fol. 278 ; lines 30 ; size 11 × 7 ; 9 × 6.

الجزء الرابع من ارشاد الساري

The 4th Juz of the same commentary.

Beginning with the commentary on the chapter—

ما يكره من رفع الصوت في التكبير

and ending with the commentary on the chapter—

اسلام عمر بن الخطاب رضي الله تعالى عنه

Corresponding with pp. 109-352 of vol. vi. and pp. 1-153 of vol. vii. of the printed edition.

Written in good Naskh.

Not dated, apparently 12th century A.H.

No. 176.

fol. 536 ; lines 37 ; size 12 × 8 ; 8½ × 5.

Another copy of the above-mentioned commentary.

Beginning with the chapter—

عزوة خيبر

and ending with the commentary on the chapter—

اكل المفطر

Corresponding with pp. 291-386 of vol. vi., vol. vii., and pp. 1-237 of vol. viii. of the printed edition.

Written in ordinary Naskh.

Not dated, apparently 11th century A.H.

No. 177.

fol. 456; lines 21; size 10 × 6; 8 × 1½.

قطعه من الجزء الثاني والثالث و الرابع

fol. 1-238^a. A portion of the 2nd Juz or part of the same commentary.

Beginning with the commentary on the chapter—

ما قيل في اولاد المشركين

and ending with the commentary on the chapter—

استقبال القادمين و الثلاثة علي الدابة

Corresponding with pp. 384-392 of vol. ii., and pp. 1-224 of vol. iii. of the printed edition.

fol. 238^b-328^a. A portion of the 3rd Juz or part.

Beginning with the commentary on—

كتاب الصوم

and ending with the commentary on the last chapter of—

كتاب الصوم

Corresponding with pp. 278-362 of vol. iii. of the printed edition.

fol. 328-456. A portion of the 4th part.

Beginning with the commentary on—

كتاب البيوع

and ending abruptly with the commentary on the chapter—

جوار ابي بكر في عهد النبي صلى الله عليه وسلم وعقده.

Corresponding with pp. 1-124 of vol. iv. of the printed edition.

No. 178.

fol. 292; lines 32; size $11\frac{1}{2} \times 7\frac{1}{2}$; $8 \times 5\frac{1}{2}$.

الجزء العاشر

The tenth Juz or part of the preceding commentary.

Beginning abruptly with the commentary on the chapter—

من استعان عبدا اوصيا

and ending with the commentary on the last Hadîs of Bukhârî.

Corresponding with pp. 59-302 of vol. x. of the printed edition.

Written in ordinary Naskh.

Not dated, apparently 12th century A.H.

No. 179.

fol. 170; lines 23; size 11×7 ; $7 \times 4\frac{1}{2}$.

التعليق علي ابواب البخاري

AT TA'LIQ 'ALÂ ABWÂB AL BUKHÂRÎ.

A commentary on the headings of the chapter of Bukhârî's al Jâmi' by the eminent Sûfî and traditionist of India, Shâh Wali'allah bin 'Abdarrâhim Ad Dihlawî, عبد الرحيم الدهلوي, who died in A.H. 1176 = A.D. 1762.

Beginning:—

الصدق لله و صلى الله على سيدنا محمد و آله و صحبه و
سلم اما بعد فيقول الفقير الى رحمة الله الكريم المدعو بولي
الله بن عبد الرحيم

The work is printed in Dāirat al Ma'ārif, Haidrābād, A.H. 1321.

The MS. wants a few folios at the end Written in ordinary
Naskh.

Not dated.

No. 180.

fol. 32; lines 21; size $8\frac{1}{2} \times 6$; $6\frac{1}{4} \times 4\frac{1}{2}$.

جمع النهاية

JAM 'AN NIHĀYAH.

A collection of more than three hundred Ḥadīṣ of Al Jāmi' without Isnād. By 'Abdallah bin Sa'd bin Abi Jamarah, عبد الله بن سعد بن أبي جمره, an eminent Ṣūfī and a distinguished scholar who was born in Africa, A.H. 591 = A.D. 1114. He travelled to various countries for the sake of learning. In his old age he settled in Cairo where he died in A.H. 675 = A.D. 1276, leaving behind him many pupils and disciples, and was buried in the جامع مقسم, in Cairo.

Beginning:—

قال الشيخ ابو محمد عبد الله بن سعد بن أبي جمره الا زدي
الا ندلتي الصد لله حق حمده و الصلوة و السلام على محمد
الصيرة من خلقه و بعد فلما كانت (كان) الحديث و حفظه من
اقرب الوسائل الخ

The title of the work given in the preface is—

جمع النهاية في بدو الخير و الغايه

The work has been printed in Cairo, A.H. 1311.

For the other copies see Br. Mus. 461; Cairo, i., 326.

For Abû Jamarah's works and life see: *Lawaqih al Anwâr*, by Sha'râni, fol. 207^a; *Hâj. Khal.*, vol. iii., p. 618; *Tâj at tabaqât*, fol. 20^a; *Brock.*, vol. i., p. 372.

No. 181.

fol. 215; lines 35; size 12 × 8; 9 × 6.

جمع النهاية و شرحه بهجة النفوس

JAM 'AN NIHÂYAH WA SHURHUHU
BAHJAT AN NUFÛS.

A collection of more than three hundred Ḥadîṣ from Bukhari's *Al Jami'* (see above, no. 180), with a commentary by 'Abdallâh bin Sa'd bin Abi Jamarah of a theological as well as a theosophical nature.

fol. 1-28. *Jam' an Nihâyah*. Beginning as above.

The first Juz or part of the commentary *Bahjat an Nufus* beginning abruptly on fol. 29^a thus:—

و تعين علي نواب الحق — فانطلقت به خديجة . . . هذا
حديث محتوي على فوائد كثيرة من احكام و ادب الخ

It ends with the commentary on the Ḥadîṣ—

عن ابي هريرة قال قال النبي صلى الله عليه ثلاثة لا يكلمهم الله
ولا ينظر اليهم يوم القيامة

For the author's life and his works see *Br. Mus.*, 461^b; *Berlin*, 1221; *Münich*, 117; *Paris*, 695; *Alger*, 478.

For other copies see *Br. Mus.*, 461₂, 1595.

No. 182.

fol. 200; lines 35; size 12 × 8; 9 × 6.

الجزء الثاني

Continuation of the preceding commentary.
Both the parts are written in ordinary Naskh.
Not dated, apparently 9th century A.H.

No. 183.

fol. 37; lines 22; size 8½ × 6; 6 × 4½.

المرائي

AL-MARÂ'Î.

A collection of dreams of Abû Jamrah, or persons on whose statement Abû Jamrah had a full reliance, or persons whose correctness of statement was testified to by the Prophet in the dreams of Abû Jamrah. All these dreams, numbering sixty-nine, relate to the merit of Abû Jamrah's work, Bahjat an Nufûs. For the author and the work, Bahjat an Nufûs, see the preceding No. 181.

Beginning:—

الحمد لله المبدئ بالنعمة . . . و بعد فهذا كتاب جمعت فيه
كل ما روي من المرائي الداثة على فضل شرح مختصر البخاري
الذي سميته بهجة النفوس . . . ولم اذكر منها الا ما رأيت انا او
من لا احك في دينه و صدقه او من اخبرني عنه سيدنا محمد
صلى الله عليه وسلم في نومي انه صادق فيما نقله . . . عنه لي

For other copies see: Br. Mus. 1468; Cairo, 416; Berlin, 1222.

Written in ordinary Naskh.

Dated A.H. 1114.

Scribe زين العابدين المطلي الشافعي القادري

No. 184.

foll. 143, lines 27; size 11 x 8; 7 $\frac{1}{4}$ x 5.

التجريد الصريح لأحاديث الجامع الصحيح

AT TAJRÎD AS ŞARÎH LI AHADÎŞ AL JÂMI'
AS ŞAĤÎH.

An abstract from the Hadîş of Bukhârî, omitting the Isnâds and repeated Hadîş.

By Shibâbaddin Ahmad bin Ahmad bin 'Abdal laţif Ash Sharji az Zabidi al Hanafi, عبد اللطيف احمد بن احمد بن عبد اللطيف الصفي, who was born in A.H. 812 = A.D. 1410. According to his own statement in the preface, he studied Hadîş under Abû ar-Rabî Sulaimân bin Ibrâhim al 'Alawi (d. A.H. 784 = A.D. 1382), Muḥammad bin Imâm Zainad bin Abî Bekr bin al Ḥusain al 'Uṣmânî (d. A.H. 816 = A.D. 1413) Taqiuddin Abû Aţṭayib Muḥammad bin Ahmad al Fâsî (d. A.H. 832 = A.D. 1429) and Shamsaddin Abû al Khair Muḥammad bin Muḥammad bin Muḥammad (d. A.H. 833 = A.D. 1429), and received the sanad for narrating Hadîş from each of them.

He died in Zabid A.H. 803 = A.D. 1488.

Beginning. —

الصد لله الباري المصور الخلق — الوهاب الفتح الرزاق —
المبدي بالنعمة قبل الاستحقاق —In the preface the author says that, in order to avoid confusion, he has omitted from the present abstract, all the traditions which are repeated by Bukhârî with different Isnâds. Brock., vol. ii., p. 194, does not mention the present work. Its commentary, entitled *حون الباري* *بعل ادله البخاري*, was printed in Balkh, A.H. 1297. See *Iktifâ al*

Qunû', p. 694. For the author's life and works see: Brock., vol. ii., p. 190; Al Qabr al Hâwi, fol. 30*.

The present work was composed in A.H. 889, as would appear from the following colophon:—

قال مؤلفه سيدنا و مولانا و شيخنا الامام العلامة الصافظ
المتقن ابو العباس زين الدين احمد بن احمد بن عبد اللطيف
الشرحي كان الله له و جزاه خيرا فرغت من تجريدته يوم الاربعاء
الرابع والعشرين من شهر شعبان الكريم احد شهور سنة تسع و
ثمانين وثمانمائة

An index of the contents is given at the end of the copy.

Written in good Naskh.

Dated A.H. 1039.

No. 185.

fol. 548; lines 19; size $10\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{4} \times 3$.

مصابيح الاسلام

MASÂBIH AL ISLÂM.

A copy apparently unique of selections from Bukhârî's Al Jâmi'. The selections consist chiefly of Musnad traditions, with only a few Mu'llaq and repeated traditions, with a very few exceptions omitting the Isnâds throughout. In dividing the work into books and chapters the author has followed the system observed in the Mishkât, with a few additions and alterations.

By an anonymous author.

Beginning:—

الحمد لله الذي نزل احسن الصديق كتابا متشبا بها مثالي
على النبي المكين الامين الذي لم يجعل له الثاني ارسله
شاهدا ومبشرا ونذيرا— و داعيا الى الله باذنه و سراجا منيرا
اوقد من مشكوة اناره الباهرة مصابيح الاسلام الخ اما بعد فلما كان

الجامع الصحيح للإمام . . . أبي عبد الله محمد بن إسماعيل
 البخاري . . . مشتملة على صحاح الأحاديث مع الأسانيد وكان
 فيه تكرير وأبواب كثيرة . . . وكان الأسناد إليه معنيا عن الأسناد
 ولم يبق الآن كثير عرص بما قصده و أراد — انتخبته انتهابا
 حامعا لأحاديثه المسندة مع بعض التعليقات حاذفا للأسانيد
 و مسلطا للمكررات إلا لعرضي في بعض الأوقات مرئياً علي
 ترتيب المشكوة كتباً و أبواباً مع زيادة و نقصان و تغيير يسير

The author does not give the title of the work anywhere, but in the colophon it is called *Maṣābiḥ al Islām*.

The following colophon, dated A.H. 1111, says that this copy was written by the order of Muḥammad Amir *Khān* (d. A.H. 1133 = A.D. 1721), the Chief Counsellor of the Emperor Muḥammad *Shāh* of Dehli (see Beale's Dictionary, p. 260).

قد استراح من شد القيام و مد الأقدام لتحرير مصابيح الإسلام
 من حد بك خير الأنام خص الله مؤلفه بالفصل والأكرام بأمر
 الأمير الكبير الهمام الجواد المفضل المقام صدر الصدور و مدار
 المهام محمد أمين خان أبقاه الله تعالى علي كرور الليالي و
 الأيام . و مرور المشهور و الاحوام العبد الضعيف — انستهام فقير
 الله حفي عنه ما ارتكبه من الآثام يوم الاثنين سابع صفر الف
 و مائة و احد عشر من هجرة خير البرية و علي اله و صحبه و سلم

Written in good *Naskh*. Dated A.H. 1111.

Scribe فقير الله

No. 186.

fol. 528 ; lines 17 ; size 11 × 7 ; $7\frac{1}{4} \times 4\frac{1}{2}$.

Another copy of the same.

Written in good Naskh.

Not dated, apparently 12th century A.H.

No. 187.

fol. 23 ; lines 23 ; size $8\frac{1}{2} \times 6$; 6×4 .

شرح ثلاثيات البخاري

SHARH ŞULÂŞIYÂT AL BUKHÂRÎ.

A commentary on twenty-two Hadîş of Al Jâmi', which Bukhârî abstracted from his Al Jâmi', and which he received in direct tradition from the Prophet through only three intermediate narrators. By Ahmad bin Ahmad bin Muḥammad bin Ibrâhîm bin Muḥammad bin 'Alî bin Muḥammad al Wafâ'i ash Shâfi'i al Mişri, أحمد بن أحمد بن محمد بن إبراهيم بن محمد بن أبي محمد الوفاي الشافعي المصري, who was born in Egypt A.H. 1014 = A.D. 1605. In A.H. 1027 he began to study Hadîş and other subjects from the following eminent scholars and traditionists:—

- (1) إبراهيم اللقاني برهان الدين (d. A.H. 1041 = A.D. 1634). -
- (2) أبو الحسن علي بن إبراهيم الطلي (d. A.H. 1044 = A.D. 1637).
- (3) أحمد بن محمد بن علي الملقب بشهاب الدين المعروف بالغنيمي الأنصاري (d. A.H. 1049 = A.D. 1642).
- (4) أحمد بن محمد الملقب بشهاب الدين الشافعي (d. A.H. 1069 = A.D. 1659).
- (5) محمد بن أحمد الشوبري (d. A.H. 1069 = A.D. 1659).

- (6) سلطان بن احمد بن سلامه اسماعيل المزاجي (d. A.H. 1075 = A.D. 1665).
- (7) محمد البايلي الفقيه المصنف (d. A.H. 1077 = A.D. 1667).
- (8) ابو الضياء و النور علي الشيرازي (d. A.H. 1087 = A.D. 1677).

Aḥmad Agamī received his spiritual training from Ṣūfi Yūsuf al Wafā'i (d. A.H. 1051 = A.D. 1645), who invested him with a *Khirqā* of the Wafā'iyah Order founded by محمد وفاء (d. A.H. 807 = A.D. 1404).

Being a man of wonderful genius Aḥmad 'Agamī made himself master in all the branches of Muḥammedan literature and soon established his reputation as an eminent saint and scholar. He was an ardent admirer of books, and it is said that he collected an extraordinarily large number on various subjects, and that people from distant countries flocked round him for reference and help. He died in Egypt A.H. 1086 = A.D. 1676.

Beginning:—

الصد لله الذي من علي من اصطفاه لخدمة الشريعة المصدية
الخ

The commentator in the preface traces the connection of his source of narration of the Ḥadīṣ of Al Jāmi' from Ibn Ḥajar. It is further stated that this commentary is based on *Irshād as Sārī*.

The commentaries on twenty-two Ḥadīṣ are to be found respectively on foll. 4^b, 5^b, 7^a, 8^b, 10^a, 10^b, 12^a, 12^b, 13^b, 14^a, 16^b, 17^a, 17^b, 18^a, 18^b, 19^a, 20^a, 21^a, 22^a, 22^b, 22^c.

The date of composition at the end is A. H. 1080.

For the author's life and works see: *Khulaṣat al Aṣar*, Egypt edition, A.H. 1284, vol. i., p. 176, and Brock., vol. ii., p. 308.

The work is rare; one copy is mentioned in Köper, No. 298; see Brock., vol. i., p. 159.

No. 188.

foll. 526; lines 27; size 11 × 6; 7½ × 4½.

الصحيح

AṢ ṢAHÎH.

The second of the six Canonical Collections of Traditions.

Author: Abû 'al Ḥasan Muslim bin Ḥajjāj al Qushairi an Naisābūri.

ابو الحسن مسلم بن حجاج القشيري النيسابوري

Beginning with Isnād:—

اخبرنا الشيخ الاجل المويد بن محمد علي الطومي قال اخبرنا
 الشيخ فثيه الحرم ابو عبد الله محمد بن الفضل بن احمد الفراوي
 قال اخبرنا الشيخ الامام الفاضل ابو الحسين عبد الغافر بن
 محمد بن عبد الغافر بن احمد بن محمد بن سعيد الفارسي قال
 اخبرنا الشيخ ابو احمد محمد بن عيسى بن عمرو بن الجلودي قال
 سمعت ابا اسحاق بن ابراهيم بن سفيان قال سمعت مسلم بن
 حجاج القشيري النيسابوري الحافظ رحمه الله يقول الحمد لله رب
 العالمين الخ

The fact that the earliest biographers do not fix the date of birth of this great author has caused some controversies among the later biographers. Brock., vol. i., p. 161, places Muslim's birth A.H. 202 or 206; but it should be noticed that the former date is not given by any biographer; while Ibn Khallikān, vol. ii., p. 91, distinctly rejects this date, which he says he imperfectly remembers to have heard from his master, Ibn Ṣalāh, ابن صلاح; and later on correctly fixes the author's date of birth in A.H. 206 = A.D. 821.

Muḥammad bin 'Abdallah al Khatib at Tibrizi, followed by some later biographers, stands alone in fixing the author's birth in A.H. 204. Considering that most reliable biographers, such as Ibn Ṣalāh, Ibn Khallikān and Namawi, agree in stating that Muslim died at the age of 55, in A.H. 261 = A.D. 875, we must conclude that the author was born in A.H. 206 = A.D. 821. After learning the Qur'ān by

heart in all the seven forms of Qirâ'at, Muslim devoted his attention to the study of jurisprudence and other literature, with which, it is said, he made himself thoroughly acquainted in a very short time. In A.H. 218, he wholly devoted himself to the study of tradition, and placed himself under the charge of the most eminent traditionists of his time, such as:—

- يعقوب بن يعقوب التميمي (d. A.H. 226 = A.D. 841).
 عبد الله بن مسلمة القعنبي (d. A.H. 221 = A.D. 836).
 سعيد بن منصور (d. A.H. 227 = A.D. 842)
 احمد بن حنبل (d. A.H. 241 = A.D. 855).

After travelling all over the well-known educated Islâmic country he made himself master of the subject and began to spend his time in composing the works. As an authority in tradition Muslim is not reckoned inferior to Bukhârî, whose lectures at Naisâpûr Muslim attended for a considerable period of time. As regards style and arrangement preference is generally given to Muslim, but in correctness of narration and other respects Bukhârî stands foremost. Muslim died in A.H. 261 = A.D. 875, at the age of fifty-five years.

This work consists, according to Hâj. Khâl., of 4,000 Ḥadîṣ selected from three lakhs of Ḥadîṣ, according to Muslim's own statement quoted in Ṭabaqat al ḥuffâz, vol. ii., p. 166.

In the preface the author says that he will deal with the following three kinds:—

- (1) الاول ما رواه الصفاة المتقين
- (2) الثاني ما رواه المستورون في الصفاة والأتقان
- (3) الثالث ما رواه الضعفاء المتروكون

while the text contains only the first two kinds. Referring to this, Abû 'Abdallâh al Hâkim and Abû Bakr al Baihiqî remark that Muslim did not live to complete the third kind. Beside the present works, the following works of the author are enumerated in Ḥuffâz, vol. ii., p. 166:—

- i. المسند (الكبير) على الرجال
- ii. كتاب الاسماء و الكنى
- iii. كتاب الوجدان
- iv. كتاب الافراد

- v. كتاب الاقران
- vi. كتاب سؤالاته احمد بن حنبل
- vii. كتاب عمرو بن شعيب
- viii. كتاب الانتفاع باهـب السباع
- ix. كتاب مشائخ مالك
- x. كتاب مشائخ الثوري
- xi. كتاب مشائخ شعبه
- xii. كتاب من ليس له الا راو واحد
- xiii. كتاب المضمومين
- xiv. كتاب اولاد الصحابة
- xv. كتاب اوهام المصـئين
- xvi. كتاب الطبقات
- xvii. كتاب افراد الشامعيين

The present work was repeatedly printed in Calcutta and Dehli.

For its various commentaries see Hāj. Khal., vol. ii., p. 556, and Brock., vol. i., p. 160, Berlin, 1234-39.

For the author's life see Ṭabaqāt Abū Ya'la, fol. 139^a; Ṭabaqāt al Huffāz, vol. ii., 165; Ibn Khallikān, vol. ii., p. 91; Ṭahdīb al Asma by Namawī, fol. 144^b; Mira't al Jinān, fol. 167^a; Al Kamāl fī Asmā' ar Rijāl, fol. 102, and Brock., vol. i., 160.

Written in clear Naskh. Not dated, apparently 9th century A.H. Corrections and marginal notes are not frequent.

No. 189.

fol. 322; lines 21; size 13 × 8; 8 × 5.

Another copy of *Sahih Muslim*.

Beginning:—

اخبرنا الشيخ المسند ابو عبد الله بن اسماعيل بن ابراهيم
الانصاري الحر رجي المعروف بابن الصبار بثرائي عليه بدمشق في
الرحلة الاولى . . . اما بعد فانكم رحكم الله الخ

and ending with a portion of كتاب النكاح.

Foll. 1-4, containing an abridgment of the *Muqaddimah* of Nawawi and Suyuti's commentary on *Sahih Muslim*, by Nasiraddin bin Siraj Muhammad, نصير الدين بن سراج محمد, the scribe of the present copy and the following copies.

I.

The abridgment of the *Muqaddimah* of Nawawi, beginning thus:—

الصد لله وحده و الصلوة علي من لابي بعده — اما بعد فان
الفقيه نصير الدين ارادن يلخص كتاب شرح مسلم فنقول الخ

II.

Abridgment of *Muqaddimah* of Suyuti, beginning thus:—

الصد لله وحده و الصلوة و السلام علي من لابي بعده . . .
فان الثشير كتب علي حواشي مسلم ثم بعد ذلك واليه ان
السيوطي كتب تعليقا المختصر فيه شرح النووي الخ

No. 190

fol. 367; lines 21; size 13 × 8; 8 × 5.

The continuation of the preceding work. The margin of both the copies contains an abridgment of Nawawi's commentary on Ṣaḥīḥ Muslim composed and written by the scribe **نصير الدين**.

Both the colophons found respectively at the end of Ṣaḥīḥ Muslim and of the abridgment, say that both the volumes were written at Mecca in A.H. 1022.

Written in good Naskh.

No. 191.

fol. 198; lines 22; size 8 × 6½; 6¼ × 5¼.

An exceedingly valuable and old copy of a portion of Ṣaḥīḥ Muslim, containing autographs of numerous eminent traditionists who studied this copy. It consists of the first thirteen parts of the entire work, and breaks off with the last chapter of **كتاب العجاج**.

The second part, containing the first half of the **كتاب الايمان**, is wanting.

From the several notes found in this copy it is evident that it was written before A.H. 486.

Beginning with 'Isnād thus:—

اخبرنا الشيخ الزكي ابو بكر محمد بن زاهر الطوسي قال
اخبرنا الحاكم ابو بكر محمد بن ابراهيم الفارسي قال اخبرنا محمد
بن عيسى بن عمروه الجلودي قال حدثنا ابو اسحق ابراهيم
بن محمد بن مفيان قال حدثنا ابو الحسن مسلم بن العجاج قال
الصد لله رب العالمين والعاقبة للمتقين النح

At the end of each part are found two notes.

The first contains the names of the traditionists, such as:—

ابو نعيم عبد الله بن الحسن الصادق (d. A.H. 517 = A.D. 1123).

أبو سعيد أحمد بن محمد البغدادي (d. A.H. 540 = A.D. 1126).

عبد الله بن مرزوق الهروي (d. A.H. 557 = A.D. 1143).

عبد الجليل بن عبد أبو احد المعروف بكوباه (d. A.H. 553 = A.D. 1141).

and others who studied from this very copy under أبو بكر محمد بن زاهر الطوسي in A.H. 486.

The second also contains the names of several traditionists who studied Ṣaḥīḥ Muslim from this copy under الامام أبو بكر عبد الله بن اسماعيل in A.H. 561.

From a note on fol. 12^b it appears that this MS. originally consisted of two volumes, written by the eminent traditionist أبو العباس أحمد بن ثابت الطريقي, who died after A.H. 520.

See *Ansāb Sum'āni*, fol. 222^a:—

هذه النسخة تتمثل على مجلدتين حراوين بخط الخافظ أبو العباس الطريقي

Written in good Naskh:

No. 192.

fol. 375; lines 15; size 9 × 6; 7 × 5.

المنهاج في شرح مسلم بن الحجاج

AL MINHĀJ FI SHARḤ I MUSLIM BIN
AL ḤAJJĀJ.

Vol. I.

A popular commentary on Ṣaḥīḥ Muslim, complete in five separate volumes, written in different hands.

By Abū Zakaryā Yahyā bin Sharf bin Mirā bin Hasan bin Husain bin Jum'ā bin Hizām al Hazāmi al Harāni ash Shāfi'i, أبو زكريا يحيى بن شرف بن مروان بن حسن بن حسين بن جمعة بن حزام الحزامي الشافعي, commonly called Muhiaddin an Nawawi. The commentator was born in Nawa, Damascus, A.H. 631 = A.D. 1233. In A.H. 649 he went to Damascus and was admitted to the Madrasah Rawāhiyah, where he studied continually for two years, and in A.H. 651 he went to Mecca and then to Medina. In the course of his travels he studied under the following traditionists and scholars:—

كمال الدين بن اسحق المغربي (d. A.H. 653 = A.D. 1255).

شمس الدين عبد الرحمن بن نوح المقدسي (d. A.H. 654 = A.D. 1254).

شرف الدين عبد العزيز بن محمد بن عبد الصمن الانصاري (d. A.H. 662 = A.D. 1263).

عبد الكريم بن عبد الصمد بن محمد بن العرمستاني (d. A.H. 662 = A.D. 1263).

ابو المقاء خالد النابلسي (d. A.H. 663 = A.D. 1264).

ابو اسحق المرادي (d. A.H. 668 = A.D. 1269).

سعيد بن حسن بن عمر بن سعيد (d. A.H. 670 = A.D. 1272).

From A.H. 660 he was busily engaged in writing the numerous works ascribed to him. On the death of Abū Shāma in A.H. 665, Nawawi succeeded him as professor of Dār al Ḥadīṣ Ashrafiyah in Damascus. Later he visited Jerusalem, and then returned to his native place, where he died in A.H. 676 = A.D. 1278.

This vol. begins with a Muqaddimah, and deals with the life of Muslim and the merits of his work Al Jāmi'.

Beginning of the Muqaddimah:—

الصمد لله البر الجواد الذي جلت نعمته عن الاحصاء بالتعداد

The Commentary begins on fol. 13^a thus:—

قال الامام ابو الصمن مسلم بن الحجاج — الصمد لله رب العالمين
انابدا بالصمد لله بصديق ابي هريره الخ

ending with the last chapter of كتاب الايمان.

The following note on the titlepage says that in A.H. 1043 the MS. was in the possession of Mahmūd bin Abī Bakr Al Azharī, commonly known as Al Mujtahid ash Shāfi'i, an eminent scholar of Damascus,

who, according to *Khulāṣat al Aṣar*, vol. iv., p. 317, died in A.H. 1067 = A.D. 1667:—

الصد لله تملكه احقر الورط و ادني الفقير محمود بن ابي بكر
الازهرى الشهير بالمجتهد كان الله له حيف لا يكون لنفسه
وجعل مستقبله خيرا من حاله وامسه آمين و ذلك في شهر
رجب من شهر سنة ثلاث و اربعين و الف و الله الموفق

The present commentary has been printed in Cairo, in five volumes, in A.H. 1283, Delhi A.H. 1302.

For the other copies of the present work comp. Berlin, 1234; A.S., 690-704; Jeni, 244; Rāgib, 308-9.

For the author's life and other works see: *Ṭabaqāt al Huffāz*, vol. iv., p. 259; *Mira't al Janān*, fol. 425^a; *Ṭabaqāt ash Shāfiyah*, by Qādi *Shahbāb*, fol. 93^a; *Ṭabaqāt*, by *Isnāwī*, fol. 458^a; Brock., vol. i., p. 394.

Written in good *Naskh*, apparently 9th century A.H. Foll. 296-375 are supplied in a later hand.

No. 193.

fol. 204; lines 28; size 10 × 7½; 8 × 6.

المجلد الثاني

Vol. II., or the continuation of the preceding vol., beginning with *كتاب صلوة الصوف* and ending with *كتاب الطهارة*.

The following colophon, dated A.H. 786, says that the present copy was copied from the autograph copy dated A.H. 673:—

آخر المجلد الثاني من شرح صحيح مسلم رحمه الله يتلوه في
الثالث ان شاء الله تعالى كتاب الجمعة و الصد لله رب العالمين
قال مؤلفه يعلى النواوي عفي الله عنه فرخت منه يوم الاحد
الهامس عشر من شهر ربيع الآخر سنة ثلث و سبعين و مستماته
— نقلت هذا من خط الشيخ مهى الدين النواوي احبه الله و

رضي عنه في يوم عاشوراء سنة ست و ثلثين و سبعمائة —
 بدمشق المعروسة من نسخة الاصل التي كتبها بخطه رحمه الله —
 كتبه ابو بكر بن يوسف بن عثمان الغزاري عفي الله عنه و
 غفرله

Written in good Naskh, dated A.H. 736.

Scribe ابو بكر بن يوسف بن عثمان الغزاري عفي الله عنه

No. 194.

fol. 245; lines 21; size $8\frac{1}{2} \times 6\frac{1}{2}$; 7×5 .

المجلد الثالث

Vol. III. of the same, beginning with the كتاب الجمعة and ending with the last chapter of كتاب الصلوة.

The colophon runs thus:—

لله الحمد و المنة و به التوفيق و به العصمة اخر المجلد
 الثالث من شرح مسلم يتلوه انشاء الله تعالى في الرابع كتاب
 النكاح فرغ ابن فرح من كتابة هذه المجلد في ثالث عشر شهر
 المعرم سنة ثلاث و ثمانين و مستماتة

The scribe ابن فرح, whose full name was Ahmad bin Farah bin al Lakhmī ash Shāfi'i, was born in A.H. 624 = A.D. 1226. He was an eminent traditionist of his time, and scribe of numerous works. He died in A.H. 699 = A.D. 1299, as would appear from the following biographical note at the end, and see also *Ṭabaqāt al Huffāz*, vol. iv., p. 277:—

الحمد لله رب العالمين و صلى الله علي محمد واله و صحبه و
 سلم هذا الجزء و المبارك بخط الشيخ الامام العالم العافظ الفقيه
 الزاهد شيخ المصدين شهاب الدين ابي العباس احمد بن فرح
 بن احمد اللخمي الشافعي الاشبلي نزيل دمشق كان مولده في

سنة اربع و عشوين و متماته اسمه (اسوته) الفرج ثم نجاه الله
 تعالى— و حج و سجع بمصر من شيخ الشيوخ عبد العزيز
 الانصاري و الشيخ عز الدين بن عبد السلام و غيرها و
 سجع بد مشق من احمد بن عبد الدائم و ابن ابي البشر
 و خلق— و حني بهذا الشأن ثم اقبل على تشعيد الالفاظ و فهم
 المتون . و مذاهب العلماء و كانت له حلقة اقراء الصديق و كان
 صدوقا متعقفاً و كتب الكثير بخطه المصور و منه الكمال لعبد
 الغني المقدسي في اربع مجلدات و هذ الكتاب و غير ذلك و
 افادخلنا و تخرج به جماعة و كان مقبلا بتربه ام الصالح و بمنزلة
 بها توفي مبطولا في جمادى الاخر (الآخرة) سنة تسع و سبعين
 و متماته وهي سنة فاران و فيها مات خلق و رحمهم الله تعالى

Written in good Naskh, dated A.H. 618.

No. 195.

fol. 232; lines 22; size $7\frac{1}{2} \times 5\frac{1}{2}$; $7 \times 4\frac{1}{2}$.

المجلد الرابع

The fourth volume of the same, beginning with كتاب النكاح
 and ending with كتاب الجهاد.

Fol. 127-282 are supplied in a later hand.

Written in good Naskh. Not dated, apparently 8th century A.H.

No. 196.

fol. 185; lines 27; size $10\frac{1}{2} \times 7\frac{1}{2}$; 8×6 .

المجلد الخامس

The fifth volume of the same, beginning with كتاب الصيد, and ending with the last chapter of Ṣaḥīḥ Muslim.

Foll. 1, 17, 26-96 are supplied in a later hand, apparently 10th century A.H.

Written in good Naskh. Not dated, apparently 7th century A.H.

No. 197.

fol. 357; lines 30; size $11\frac{1}{2} \times 7\frac{1}{2}$; $9 \times 5\frac{1}{2}$.

Another complete copy of the same in two volumes.

VOL. I.

Beginning like the first vol. of the preceding copy, and ending with the chapter *الا وقامء التي لهل عن الصلوة فيها*. Corresponding with fol. 199^b of the second volume.

No. 198.

fol. 259; lines 30; size $11\frac{1}{2} \times 7\frac{1}{2}$; $9 \times 5\frac{1}{2}$.

VOL. II.

Beginning abruptly with chapter *تحريم الزكوة على رسول الله* and ending with *باب العدو وكفارء*, *صللى الله عليه و سلم*. Corresponding with the foll. 90-245 and foll. 1-166 of the third and fourth volumes.

Both the volumes written in ordinary Naskh. Not dated, apparently 12th century A.H.

No. 199.

fol. 168; lines 24; size 10 × 7; 7½ × 5½.

Another incomplete copy of the fifth volume of the same, beginning abruptly with the commentary on the chapter **اكل دواء وادتمباب** **التداوي**, and ending with the last chapter of Muslim. Corresponding with fol. 72^a-185 of the preceding fifth volume.

The following colophon gives the date of composition of the last vol. of the present work, A.H. 675, and the date of transcription, A.H. 710:—

قال — فرغت منه اول يوم الاثنين الثالث والعشرين من سنة
خمس و سبعين و مئائه — كمل الكتاب المبارك علي يد اضعف
الخلق الفقير الي الله علي بن محمد (sic) الشافعي غفر له و
لوالديه و لجميع المسلمين و ذلك في الثاني و العشرين من شهر
ربيع الاول سنة عشر و مبعائه

Written in good Naskh. Dated A.H. 710.

Scribe علي بن محمد . . . الشافعي

No. 200.

fol. 298; lines 33; size 11 × 6; 8 × 5.

الجزء الاول من اكمال الاكمال

The first of four Juzs, or parts, of *Ikmāl al Ikmāl*, also called by *Hāj. Khal.*, vol. ii., p. 546, *Ikmāl u ikmāl al Mu'lim*.

An extensive commentary on *Ṣaḥīḥ Muslim*.

By Abu 'Abdallah Muhammad bin *Khalfā al Obi al Māliki*, ابو عبد
الله محمد بن خلفه الآبي المالكي, a pupil of Muhammad bin Muhammad
bin 'Urfah, محمد بن محمد بن عرفه (d. A.H. 803 = A.D. 1400), who
died in A.H. 827 = A.D. 1424. See Brock., vol. i., p. 160, but Ahmad bin
Ahmad in his biographical work, *An Nail Ibtihāj*, on the authority of

the statement of Abdarraḥmān Aṣ Ṣ'ālibī (d. A.H. 978 = A.D. 1470), a well-known pupil of the commentator, emphatically says that the commentator died in A.H. 828 = A.D. 1425

Beginning:—

الصد لله العظيم مسطاه — العقيم فضله واحسانه الخ

The commentator in the preface says that the present work is only a collection of the following four commentaries:—

I.

Al Mu'tim, by Ma'āziri (d. A.H. 556 = A.D. 1141).

II.

Ikma, by Qaḍi Iyād (d. A.H. 544 = A.D. 1149).

III.

Al Muḥim limā aṣḥkala Min Talkhīṣ Kitābi Muṣṭim, by Qaṭṭabī (d. A.H. 656 = A.D. 1258).

IV

Al Minhāj, by Muḥiaddin Nawawī (d. A.H. 676 = A.D. 1278).

Further, he stated that he observed the following abbreviations in his work: م for Ma'āziri (مازري); ع for 'Iyād (عياض); ق for Qaṭṭabī (قرطبي); د for Muḥiaddin (محي الدين); and the word shaikh refers to his teacher Muḥammad bin Muḥammad bin 'Urfa, and the word قلت refers to himself.

The colophon runs thus:—

كامل الجزء الاول من اكمال اكمال المعلم في شرح صحيح المسلم
تعمده الله برحمته للشيخ الفقيه المدرس القطيب القاضي ابي
عبد الله محمد بن خليفة الابي — المالكي تعمده الله برحمته و
يتلوه انشاء الله تعالى في الجزء الثاني كتاب الزكوة

For the other copies see: Mūch., 120; Algor, 490-1; Rāgib, 306-7; Brock., vol. i., p. 160.

For the other work of the commentator, see Ilāj. Khal., vol. iv., p. 416, and vol. v., p. 476; An Nail Ibtihāj, p. 287.

Written in good Naskh. Not dated, apparently 11th century A.H.

Scribe احمد الشهيريا بن هاني التلواني

No. 201.

fol. 238; lines 31; size $10\frac{1}{2} \times 8\frac{1}{2}$; $8 \times 5\frac{1}{2}$.

Another copy of the same Juz, or part, ending abruptly with the chapter *صلوة الجمعة*.

The MS. is hopelessly damaged.

Written in Magribi character. Not dated, apparently 9th century A.H.

No. 202.

fol. 341; lines 21; size 10×7 ; $7\frac{1}{2} \times 5$.

A commentary believed to be unique on *Ṣaḥīḥ Muslim* from *كتاب الفرائض* to the end of *كتاب الصدوق*, dealing with the explanation of words used in Muslim and discussions on the opinion of four Imāms.

The full name of the commentator is not given anywhere, but in the following colophon, dated A.H. 826, the scribe calls him *شمس الملة* *شمس الدين*, *Shams al Millat waddin*:-

قد وقع الفراغ من تحرير هذا المجلد من شرح المسلم رحمه الله
من تصانيف الشيخ الامام قدوة الانام حجة اهل الاسلام مدين
الحقائق و الدقائق حلال المتكلمت كشاف المعضلات الشيخ شمس
الملة و الدين شكر الله سعيه و متع الله المسلمين بطول بقائه
بمحمد و اله في عشرين من شهر الصفر سنة الله بالخير و الظفر
من شهر سنة ست و عشرين و ثمانمائة الهجرية

And from the words *متع الله المسلمين بطول بقائه* in the colophon, it appears that the commentator was still living in A.H. 826. In *Tataqāt ash Shāfi'iyyah* by Qaḍī *Shahbah*, fol. 207*, and in *Uns al Jalil fi Tariḫi al Quds wal Khalil*, fol. 480*, is mentioned the name of *Shamsaddin Abū 'Abdallah Muḥammed bin 'Atā'allāh Arrāzī*, who is said to have written a commentary on *Ṣaḥīḥ Muslim*, and who died in A.H. 829

= A.D. 1426. It would not be unreasonable to believe that the present commentary is the work of the aforesaid Shamsaddin.

In several places the commentator refers to former parts of his commentary on other chapters and books of Ṣaḥīḥ Muslim, such as:—

كتاب الصوم	كتاب الصلوة	كتاب الامان
	كتاب الزكوة	كتاب البيوع

On the fly-leaf, there are some notes and 'Arḍididāhs which are not legible. I am not acquainted with any other copy of the work.

Written in good Naskh. Dated A.H. 826.

No. 203.

fol. 137; lines 25; size 9 × 7; 7½ × 4½.

الجزء الثاني من كشف مشكل الصحيحين

THE SECOND OF THE FOUR PARTS OF

KASHF AL MUSHKIL AS ṢAḤĪḤAIN.

A very rare commentary on the difficult portion of Ḥadīṣ, narrated in Ṣaḥīḥ Bukhārī and Muslim. Traditions are arranged under the Musnad of each Ṣaḥābī from whom Bukhārī and Muslim narrated Ḥadīṣ in their Al Jāmi', giving the total number of Ḥadīṣ narrated from the prophets, by those Ṣaḥābīs, and numbers of the Ḥadīṣ narrated in Ṣaḥīḥain.

By Abū a'l Farj 'Abdarrahmān bin 'Alī bin Muḥammad Al Jawzī al Bekrī al Bagdādī, ابو الفرج عبد الرحمن بن علي بن محمد البكري البغدادي, a descendant of the second Khalīf, was born in Bagdād. There are some conflicting statements regarding the date of birth of this author. Yāfi'i fixes the author's date of birth A.H. 508, but subsequently adds that according to some he was born in about A.H. 510. The later date is given in Huffāz, and, according to Ibn Aṣīr, as referred to in Brock., vol. i., p. 500, he was born in A.H. 510. Ibn Rajab, in Tabaqāt al Ḥanābilah, vol. i., fol. 264, however, after discussing the three dates, namely, A.H. 508, 509, and 510, says that

according to an autograph note of the author, he was born in A.H. 511 or 512.

و وجد بخطه لا احقق مولدي غير انه مات و الذي في سنة
اربع عشر و قالت الوالدة كان لك العمر نحو ثلاث سنين
فعلني هذا يكون مولده سنة احدي عشرة او اثنتي عشرة

This date agrees with that given by Muhammad bin Ahmad bin 'Umar bin al Husain bin Khalaf al Bagdadi, better known as Ibn al Qat'i, ابن القطيعي (d. A.H. 634 = A.D. 1236). Ibn al Jawzi lost his father at the age of about three years, in A.H. 514 = A.D. 1120. After the death of his father he was placed under the charge of Shaikh Ibn Nasir (d. A.H. 556 = A.D. 1161), whose name the author mentioned on fol. 7^a. He took keen interest in the education of the orphan, and in course of time gave him lessons from the Musnad of Imam Ahmad bin Hanbal and other works. He travelled to different countries for the sake of learning, and, according to Dahabi, studied under eighty-seven shaikhs. Jawzi made himself master of all the branches of Muhammadan literature, and, referring to this, Yafi'i and some other biographers say that Jawzi was Imâm of his time. As an eloquent preacher he had no equal anywhere, and it is stated that his sermons, which attracted not less than ten thousand persons, were attended by kings, nobles and khalifs. According to the statement of his grandson, Shamsaddin Abû 'al Muzaffar Yûsuf Qizuglû, commonly called Sibî Ibn al Jawzi, سبط ابن الجوزي (d. A.H. 654 = A.D. 1257). Ibn Jawzi copied out 20,000 books with his own hand. The same Sibî Ibn al Jawzi states that Ibn Jawzi converted 20,000 infidels to Islâm, and one lakh of people pronounced repentance of their sins on his hand, as the result of his preaching. The total of the works composed by Ibn Jawzi as given by Sibî Ibn al Jawzi is 250 or more, while Dahabi remarks that up to his time he did not know any other author who had written such a large number:—

ما علمت احدا من العلماء — صَنَّفَ ما صنف هذا الرجل الخ

Ibn Jawzi died in A.H. 597 = A.D. 1250.

The present volume beginning thus:—

كشف المشكل من مسند ابي بكر و اسمه نقيع . . . و جملة
ماروي عن رسول الله صلى الله عليه و سلم مائة و اثنان و ثلاثون

حديثا أخرج له منتهي الصحيحين أربعة عشر حديثا فمن المشكل
في الأول الخ

On fol. 97^a the author refers to his other work *Talqīh* (تلقيح). See Brock., vol. i., p. 500. In the MS. copy of *Ṭabaqāt al Ḥuffāz*, vol. ii., fol. 98^a, as well as in the printed copy of the same, vol. iv., p. 134, we find that *Dahabī*, probably by mistake, calls this work *Kashf Mushkil aṣ Ṣiḥāh*, كشف مشكل الصحاح, which he says is in four volumes. The *Kashf al Mushkil aṣ Ṣaḥīḥain* is distinctly mentioned in the list of the author's compositions given by *Ibn Qaṭīr* and *Ibn Rajab*; neither refers to *Kashf Mushkil aṣ Ṣiḥāh* by *Ibn Jawzī*. See also *Hāj. Khal.*, vol. v., p. 215. The work is not mentioned in any catalogue.

For the author's life see: *Ḥuffāz*, vol. iv., p. 134; *Ṭabaqāt al Ḥanābilāh*, vol. i., by *Ibn Rajab*, fol. 264^a; *Ibn Khallikān*, vol. i., p. 279; *Mir'at al Jinān*, fol. 371^b; Brock., vol. i., p. 500.

Contents:—

fol. 1 ^a .	كشف المشكل من مسند أبي بكر
fol. 5 ^a .	كشف المشكل من مسند بريدة بن الحصيب
fol. 8 ^a .	كشف المشكل من مسند عائد بن عمرو المزني
fol. 8 ^b .	كشف المشكل من مسند سمرة بن جندب
fol. 10 ^a .	كشف المشكل من مسند معقل بن يسار المزني
fol. 11 ^a .	كشف المشكل من مسند مالك بن الحويرث
fol. 11 ^b .	كشف المشكل من مسند جندب بن عبد الله
fol. 12 ^b .	كشف المشكل من مسند معيقب
fol. 13 ^a .	كشف المشكل من مسند مجاشع و مهالد ابني مسعود
fol. 13 ^b .	كشف المشكل من مسند يعقوب بن أمية

fol. 13^b.

كشف المشكل من مسند معاذ بن جبل

fol. 14^a.

كشف المشكل من مسند ابي بن كعب

fol. 17^a.

كشف المشكل من مسند ابي طلحة زيد بن مهمل

fol. 18^a.

كشف المشكل من مسند عبادة بن الصامت

fol. 19^b.

كشف المشكل من مسند ابي ايوب الانصاري

fol. 22^a.

كشف المشكل من مسند ابي بردة هاني بن نيار

fol. 22^b.

كشف المشكل من مسند زيد بن ثابت

fol. 24^a.

كشف المشكل من مسند عمرو بن عوف المزني

fol. 25^a.

كشف المشكل من مسند ابي لبابه الانصاري

fol. 25^b.

كشف المشكل من مسند عتبان بن مالك

fol. 25^b.

كشف المشكل من مسند مهمل بن حنيف

fol. 27^b.

كشف المشكل من مسند قيس بن عبادة

fol. 28^a.

كشف المشكل من مسند اميد بن حضير

fol. 28^a.

كشف المشكل من مسند كعب بن مالك

fol. 30^b.

كشف المشكل من مسند ابي اميد مالك بن ربيعة الساعدي

fol. 32^a.

كشف المشكل من مسند ابي قتادة الانصاري

fol. 37.

كشف المشكل من مسند ابي ايوب الانصاري

fol. 37.

كشف المشكل من مسند أبي الدرداء الانصاري

fol. 39^a.كشف المشكل من مسند أبي حميد عبد الرحمن بن سعد
الساعدي

fol. 40.

كشف المشكل من مسند عبد الله بن سلام رضي الله تعالى

fol. 41^a.

كشف المشكل من مسند سهل بن أبي حنيفة

fol. 42^a.

كشف المشكل من مسند ظهير بن رافع

fol. 42^b

كشف المشكل من مسند رافع بن خديج

fol. 44^a.

كشف المشكل من مسند عبد الله بن زيد الانصاري

fol. 45^a.

كشف المشكل من حديث مسند عبد الله بن يزيد الهطلي

fol. 45^b.

كشف المشكل من مسند أبي مسعود الانصاري

fol. 48^a.

كشف المشكل من مسند شداد بن اوس

fol. 48^b.

كشف المشكل من مسند النعمان بن بشير

fol. 49^b.

كشف المشكل من مسند عبد الله بن أبي اوفى

fol. 51^a.

كشف المشكل من مسند زيد بن ارقم

fol. 52^a.

كشف المشكل من مسند ثابت بن الصحاك

fol. 53^a.

كشف المشكل من مسند البراء بن عازب

fol. 59^b.

كشف المشكل من مسند زيد بن خالد الجهني

fol. 60^b.

كشف المشكل من مسند مهمل بن سعد بن الساعدي الانصاري

fol. 66^a.

كشف المشكل من مسند مالك بن صعصعة

fol. 66^a.

كشف المشكل من مسند كعب بن عجرة

fol. 67^b.

كشف المشكل من مسند سلمة بن الاكوع

fol. 71^a.

كشف المشكل من مسند عبد الله بن العباس

fol. 111^a.

كشف المشكل من مسند ابي عبد الرحمن عبد الله بن عمر
بن الخطاب

Beside the present work and the works mentioned by Brook., vol. i., p. 500, the following compositions of the author are enumerated by Ibn Rajab and other biographers:--

COMMENTARIES AND THE VARIOUS READINGS OF THE QUR'ÂN.

- | | |
|--|--|
| (1) كتاب المغني في التفسير
81 parts. | (6) الاشارة الي القراءة المختارة
in 4 parts. |
| (2) تفسير البيان في تفسير
القرآن | (7) تذكرة المنتبه في عيون
المنتبه |
| (3) كتاب تذكرة الأديب في
اللغة في تفسير العرب
in 1 vol. | (8) ورود الاخصان في فنون الا
فنان, in 1 part. |
| (4) نزهة النواظر في الوجوه و
النظائر, in 1 vol. | (9) عمدة الراصع في معرفة الناصع
و النسخ, in 5 parts. |
| (5) النواظر في الوجوه و النظائر
an abridgment of the
preceding work. | (10) المصطفى باكف اهل الرموخ
في حلم الناصع و
المنسوخ, in 1 part. |

THEOLOGY.

- | | |
|--|-----------------------------------|
| (1) منهاج الوصول الى علم الاصول, in 5 parts. | (4) مسلك العقل, in 1 part. |
| (2) بيان غفلة القائل يقدم افعال العباد | (5) منهاج اهل الاصابة, in 1 vol. |
| (3) غوامض الالهيات | (6) السر المصون |
| | (7) دفع شبهة التشبيه, in 4 parts. |

TRADITION, LITERATURE AND TAṢAWUF.

- | | |
|--|-----------------------|
| (1) نفي النقل | (15) المعتتب في النسب |
| (2) كتاب النزهة, in 2 vols. | (16) منتجب المنتجب |
| (3) ارشاد المريدين في حكايات السلف الصامعين | (17) نسيم الرياض |
| (4) نثيضة الناقل | (18) اللؤلؤ |
| (5) غرر الاثر, in 30 parts. | (19) كنز المذكر |
| (6) كتاب المديح | (20) كتاب اللطف |
| (7) كتاب العطل المتناهية في الاحاديث الواهية | (21) كنوز الرموز |
| (8) اعلام العالم بعقائقي لاسنخ الحديث و منسوخه | (22) كتاب النفيس |
| (9) السهم المصيب | (23) زين العيص |
| (10) اخير الذخائر | (24) الشاهد و المشهود |
| (11) العوائد | (25) الملهم |
| (12) موت المضر | (26) المد هش |
| (13) جزء المشيخة | (27) فتوح الفتوح |
| (14) جزء المسلسلات | (28) التعادي الملوكية |
| | (29) محادثة العقل |
| | (30) لقط الجمان |

- (31) معاني المعالي
- (32) المقعد المقيم
- (33) ايفاظ الوستان
- (34) النبات
- (35) لذهة ال اديب
- (36) منتهي المتسهول
- (37) تحفة الواعظ
- (38) احكام ال اشعار
- (39) كتاب ال ذكياء
- (40) الصف علي حفظ العلم
- (41) اعلم ال احياء باخلط ال احياء
- (42) تحريم النحل
- (43) كتاب المصباح
- (44) كتاب عطف العلماء علي
الامراء و الامراء علي
العلماء
- (45) النصر علي مصر
- (46) المعيد العضدي
- (47) الفجر النوري
- (48) ثبات الهطاء و الصواب عن
احاديث الشهاب
- (49) كتاب النور في فضل الايام
و الشهور
- (50) المختار من ال اشعار
- (51) تقريب الطريق
- (52) كتاب الرياضة
- (53) منهاج ال صابه في معنه
الصعبة
- (54) ذخيرة الوعظ
- (55) الرجز المصروف
- (56) اوس و النوبة
- (57) المطرب الملهب
- (58) الصلاحي
- (59) زاد الانوار
- (60) منهاج العابدين
- (61) عقد الضاصر في دم خليفة
الناصر
- (62) كتاب ذم عبد القادر
- (63) غريب العديك
- (64) ملح الاحاديث
- (65) الفصول الوعظية
- (66) المعتبر
- (67) المعادئات
- (68) زاهر الجواهر
- (69) العواتيم
- (70) المرتقى

HISTORY AND BIOGRAPHY.

- | | |
|------------------------------------|---|
| (1) طوائف الطوائف في تاريخ السوائف | (12) مناقب ابراهيم بن ادلم |
| (2) الاكليل في التاريخ | (13) مناقب السفيان القوري |
| (3) مناقب بغداد | (14) مناقب المعروف الكرخي |
| (4) الفاخر في ايام الامام الناصر | (15) مناقب رابعة العدوية |
| (5) مناقب ابي بكر | (16) مسير العزم الساكن الي اشرف الاماكن |
| (6) مناقب علي | (17) المختار من اخبار الاخييار |
| (7) فضائل عمر بن عبد العزيز | (18) حقايق المستظر بشرح احوال الحضرة |
| (8) فضائل سعيد بن مسيب | (19) ذكر كبار الحفاظ |
| (9) مناقب امام الشافعي | (20) اشراف الموالى |
| (10) فضائل العرب | (21) مناقب اصحاب الحديث |
| (11) مناقب فضيل بن عياض | |

JURISPRUDENCE.

- | | |
|-----------------------------|---|
| (1) الانصاف في مسائل الخلاف | (6) اسباب الهداية لا رباب البداية |
| (2) كتاب معتصر المعتصر | (7) كتاب درة اللوم و الضيم في صوم يوم الغيم |
| (3) كتاب البينة | (8) المنفعة في المذاهب الاربعة |
| (4) كشف الظلمة | |
| (5) العبادات الهندس | |

The colophon runs thus:—

كمل نصف مشكل الصعيين لابي الفرج ابن القوزي رحمه الله
 تعالى علي يد افتر العباد لرحمه ربه علي محمد بن محمد
 بن علي الحسيني الشهير بالطباطوي

Written in good Naskh, within gold ruled borders, bearing a headpiece at the beginning.

Not dated, apparently 12th century A.H.

Scribe محمد بن محمد بن علي الحسيني

No. 204.

fol. 504; lines 19; size 14 × 10; 10 × 7.

الجمع بين الصحيحين

AL JAM' U BAIN AS SAHIHAIN.

A collection of Hadīṣ from Ṣaḥīḥ Bukhārī and Muslim.

By Abū 'Abdallāh Muḥammad bin Abī Naṣr Futūḥ bin 'Abdallāh bin Humaid al Azdi al Humaidī al Andalūsī al Miyūṣqī, أبو عبد الله محمد بن أبي نصر فتوح بن عبد الله بن حميد الأزدي الصمدي الأندلسي الميوققي, who was born in Miyūṣq some time before A.H. 428 = A.D. 1029, and studied under many traditionists and scholars, among whom the two foremost are: Ibn 'Abd al Barr al Qarṭabī al Mālikī (d. A.H. 468 = A.D. 1070) and Ibn Ḥazm (d. A.H. 456 = A.D. 1064). It is said that Humaidī learnt for a considerable period of time under Ibn Ḥazm, studying all his compositions. He travelled to Mecca, Irāq, Syria, Egypt and Qusṭāt, and finally settled in Bagdād. Dahabī says that Humaidī first travelled to Mecca in A.H. 448, and met there with Karimah al Marwazī, كريمة المروزي, Karimah al Marwazī, a well-known female traditionist of Mecca ولقي بكمة كريمة المروزية اول رحلته و كان في سنة ثمان (وأربعين); but referring to this account the author states, on fol. 502, that he repeatedly studied Bukhārī under Karimah bin Aḥmad bin Muḥammad bin Hâtīm al Marwazī, as would appear from the following Isnād of the author to Ṣaḥīḥ Bukhārī and Muslim, mentioned on fol. 502:—

فاما اسنادنا في هذين الكتابين فقد روينا كتاب الامام ابي عبد الله البخاري بالمغرب على عمير واحدة من شيوخنا باسنانيد مختلفة تتصل بابي عبد الله محمد بن يوسف بن مطر بن صالح بن بشر

بن ابراهيم الفربري عن البخاري ثم قرأه بمكة اعزها الله علي
 المرأة الصالحة كريمة بنت احمد بن محمد بن حاتم المروزي غير
 مرة لعلو اسنادها فيه . . . واما كتاب الامام ابي الحسن مسلم بن
 حجاج النيسابوري فسمعناه بالقسطاط قراءة علي الشيخ الصالح ابي
 عبد الله محمد بن الفرج بن عبد الولي الانصاري و هو روايته
 عن ابي العباس احمد بن الحسن العافظ الرازي سمعه منه بمكة
 سنة ست واربع مائة . . . الخ

Humaidi collected a large number of books, which he bequeathed
 for public use, as would appear from the following versified testament
 (Waqfnamah) of the author quoted at the end of this copy:—

اتعبت نفسي و ما اتعبتها عبثاً
 لكن لاؤف (لاؤف) ما جمعت من كتبي
 علي الذين لهم في نسخها عرض
 او رغبة في اقتناء العلم و الادب
 و ما اريد سوى حسن الدعاء و من
 رب الساء جزاء السعي و الطلب
 و الله ينصر من يمضي عزيمتنا
 فيها و يرفعه في ارفع الرتب
 امضيته بتلة لله محتسباً فيها
 فيها الثواب و رضوانا و لاسبب (بلا سبب)
 اشهدت ربي و اهل الدين فاحتسبوا
 فيها الشهادة عني فعل محتسب
 لازلتم ابدأ تصبون مهديكم
 با لصالحات التي تبقلي علي الحطب
 و من يبدله بعد السماع له
 فشد تعرض للآفات و العطب

افى سطور واوراق مؤلفة
 تبيع در مساعيه بمصتلب
 اعينه وجميع الناس كلهم
 من ان يبرأ بسخط الله وال غضب
 يارب انت لنا فاعصم جماعتنا
 من كل بائنة في الدين وال صلب
 ومن دعا لي بالفقران فاقض له
 بالخير في كل موجود و مرتتب
 والفع بكتبي من يسغي رضاك بها
 وارفعه بالعلم في مبر و مرتتب
 هذا بظني وقد اشهدت ناظره
 و في الاداء له نوع من القرب

Humaidi died in A.H. 488 = A.D. 1095. His biographers say that at the time of his death, he asked Muzaffar, a noble of Bagdad, to bury his dead body near the tomb of Bishr al Hâfi, but that the Amir, having no regard to the will of Humaidi, buried him in some other place, and it is said that subsequently, in A.H. 491, the Amir saw in a dream that Humaidi threatened him for disregarding his will, so he removed the dead body, still quite fresh, to the place desired by him.

Beginning:—

الصمد لله الذي لا تصحى نعمته ولا يناسى كرمه — و صلى الله
 على محمد الذي انارت آياته و اوضحت بيانه الخ

In the preface the author, after dealing with the merits of Sahihain, states that the sole object of the present collection is the convenience of readers. The Isnâd omitted throughout with a few exceptions, and some explanatory notes are added in some places. The system observed in the arrangement of traditions is according to Musnad Hadîs of Sahâbi in order of merit. Although it is stated in the preface that the work is divided into five classes, we find that only the following four classes are enumerated:—

- (1) مسند عشرة
(2) مسند المتقدمين بعد العشرة
(3) مسند المكثرين
(4) مسند النساء

while no reference to these classes is found anywhere in the text of MS. Each Musnad is divided into the three following sub-classes:—

المتفق عليه افراد البخاري افراد مسلم

Beside the present work mentioned by Brock., vol. i., p. 368, the following works of the author are enumerated by Dababi and Ahmad bin Muhammad al Muqri:—

- (1) كتاب تاريخ الاسم
(2) جذوة المقتبس في اخبار علماء الاندلس
(3) كتاب الذهب المسبوك في وعظ الملوك
(4) كتاب من ادعي الامان من اهل الايمان
(5) كتاب مخاطبات الاصدقاء في المكاتبات واللقاء
(6) كتاب تسهيل اليل علم الترميل
(7) كتاب ذم النميمة
(8) كتاب ما جاء من النصوص و الاخبار في حفظ الجار
(9) كتاب الامالي الصادقة

The work is rare. Brock., vol. i., p. 368, says that only one copy is mentioned in Cairo, vol. i., p. 325.

Towards the end of fol. 502^b-504^a a chapter on the cause of the variance of opinion of the four Imâms is added.

For the author's life see Huffäg, vol. iv., p. 17; Mir'ât al Janân, fol. 280^a; Ibn Khallikân, vol. i., p. 485; Nafh at Tib, vol. i., p. 375.

Written in good Naskh. Not dated, apparently 11th century.

No. 205.

fol. 431; lines 27; size 12 × 9; 9 × 5½.

الجمع بين الصحيحين

AL JAM' U BAIN AŞ ŞAHIHAIN.

Another work consisting of the collection of Ḥadīṣ from Bukhārī and Muslim.

By 'Abdalḥaqq bin 'Abīarralimān bin 'Aldallāh, عبد الحق بن عبد الله الرحمن بن عبد الله Ishbili and Ibn al Kharrāṭ. He was born in A.H. 510 = A.D. 1116, and studied Ṣaḥīḥ Muslim under عطية بن القاسم بن عطاء, and received the sanad for narrating Ḥadīṣ from حافظ أبو بكر بن عساكر, and travelled to distant countries, and finally settled in Bijāyah, a town on the shores of a river of Africa or Magrib, where he was appointed Khaṭīb. It is stated in Al Mu'jib fi Talkhīṣ Akhbār al Magrib, edited by R. Dozy, 2nd edition, p. 197, that Abū Yūsuf Ya'qūb Amir al Mu'minīn, أبو يوسف يعقوب أمير المؤمنين (A.H. 580–595 = A.D. 1184–1199), wanted to kill 'Abdalḥaqq for not mentioning his name in the Khuṭbah of Friday Prayer; but as soon as Ya'qūb had uttered his intention of killing him, he died (A.H. 581 = A.D. 1185).

The preface is wanting. The MS. opens thus:—

كتاب الايمان و الاسلام و فيه ستة ابواب — الباب الاول في فضائلها الخ

The work is divided into the following books:—

fol. 1^a.

كتاب الايمان و الاسلام

fol. 20^b.

كتاب العلم

fol. 23^b.

كتاب الطهارة

fol. 37^b.

كتاب الصلوة

fol. 98^a.

كتاب الزكوة

fol. 106^b.

كتاب الصوم

fol. 118^b.

كتاب الحج و العمرة

fol. 149^a.

كتاب النكاح

fol. 158^a.

كتاب الطلاق

fol. 163^a.

كتاب العدة و الاستبراء

fol. 166^a.

كتاب العتق و التدبير و المكاتب و حقوق المماليك

fol. 168^b.

كتاب الايمان و النذور

fol. 173^a.

كتاب البيوع

fol. 184^a.

كتاب الكسب و طلب العادل

fol. 185^a.

كتاب الدين

fol. 186^a.

كتاب الرهن

fol. 186^a.

كتاب الهبة

fol. 188^a.

كتاب المزارعة و الشرب و احياء الموت

fol. 188^b.

كتاب اللقطة

fol. 190^a.

كتاب العيد و الذبائح

fol. 196^a.

كتاب القصاص و الدية و القسامة

fol. 200^a.

كتاب الحدود

fol. 208^a.

كتاب العرافة و الامارة و القضاء.

fol. 212^a.

كتاب الجهاد (is defective at the end)

fol. 245^a.

كتاب الصبر (is defective at the beginning)

fol. 244^a.

كتاب الاذكار و الدعوات

fol. 270^a.

كتاب الادب

fol. 286^b.

كتاب الاطعمة

fol. 294^a.

كتاب اللباس و الزينة

fol. 302^a.

كتاب الطب و الرقي

fol. 311.

كتاب خلق العالم

fol. 316^a.

كتاب الفصائل

fol. 410^a.

كتاب القسمة و ما يتعلق بها

For other copies comp. Br. Mus., 1563; Cairo, 325; Goldziher M. St., ii., 270.

Besides the works mentioned in Brock., vol. i., p. 371, the following are enumerated in Ḥuffāz, vol. iv., p. 144:—

- كتاب المعتل من الصحيح (3) كتاب حافل
 (2) كتاب في الرقائق (4) كتاب جامع من الكتب الستة

For the author's life see: Ḥuffāz, vol. iv., p. 144; Tahdīb al Asmā, fol. 99^a; Mir'āt al Janān, fol. 351; Brock., vol. i., p. 371.

Ḥadīṣ omitted by the scribe in the copy, are noted on the margin in different hands.

Written in ordinary Naskh.

Not dated, apparently 11th century.

No. 206.

fol. 347; lines 20; size 11 $\frac{3}{4}$ × 8; 8 × 5.

الجلد الرابع من المستدرک

The Fourth Volume of the Mustadrak.

A collection of Ṣaḥīḥ Ḥadīṣ not mentioned by Bukhārī (see above, nos. 129-49), nor by Muslim (see above, nos. 188-91), but, according to the author's view, coming under the category of Ṣaḥīḥ Ḥadīṣ, according to the conditions laid down by Bukhārī and Muslim. Dahabī, however, maintains that almost all the Ḥadīṣ in this work cannot be reckoned as Ṣaḥīḥ Ḥadīṣ (ولاريد ان في المستدرک احاديث كثيرة ليست علي شرط الصحة بل فيه احاديث موضوعة (شان المستدرک باخراجها); see Ḥuffāz, vol. iii., p. 242.

By Muḥammad bin 'Abdallāh bin Muḥammad al Ḥākīm an Naisābūrī, محمد بن عبد الله بن محمد الحاكم النيسابوري, commonly called Ibn-al Baiṣī, ابن البيهقي. He was born in A.H. 321 = A.D. 933, and from

his boyhood began to study *Hadiṣ* under his father and others. At the age of twenty, in A.H. 341, he journeyed to 'Irāq, and in the same year, after performing a pilgrimage to Mecca, began to travel far and wide in order to acquire a fuller knowledge of Muhammadan literature. *Dahabī*, vol. iii., p. 242, says that Ibn al Baiyī' studied under about two thousand wise men, and that as a traditionist and author he secured a wide reputation. Some of his biographers attack him as a *Rāfiḍī* (رافضي), while *Dahabī* and some others call him a *Shī'ī* (شيعي) (قلب اما الصرافه عن خصوم علي فظاهر اما) (امر الشيعين فمعظم لها بكل حال فهو شيعي لا رافضي); see *Huffāz*, vol. iii., p. 248. It is strange that *Subkī*, who defends Ibn al Baiyī' and calls him *Sunni*, basing his statement on the opinion of different biographers, should mention *Dahabī* as one of his sources. Ibn Baiyī' died in A.H. 405 = A.D. 1014.

Beginning:—

تسمية ازواج رسول الله صلى الله عليه و سلم في الجاهلية
و الاسلام . . . حدثنا ابو العباس محمد بن يعقوب حدثنا ابو
امامة عبد الله بن امامه الصليبي— ثنا حجاج بن ابي منيع عن
جده عبيد الله بن زياد عن الزهري قال تزوج رسول الله صلى
الله عليه و سلم اثني عشرة امرأة

Beside the author's works mentioned in *Brock.*, vol. i., p. 166, the following are enumerated in *Huffāz*, vol. iii., p. 242:—

- | | |
|---------------------------|-------------------|
| (1) تاريخ نيسابور | (4) كتاب الاكليل |
| (2) كتاب مزكي اخبار | (5) فضائل الشافعي |
| (3) المدخل الي علم الصحيح | |

For the author's life see: *Huffāz*, vol. iii., p. 242; *Subkī*, vol. iii., fol. 214^a; *Mir'at al Janān*, fol. 243^a; *Isnāwī*, fol. 143^a; *Ṭabaqāt* by Ibn Mulaqqin, fol. 40^a; *Ibn Shāhbāh*, fol. 26^a; *Ibn Khallikān*, vol. i., p. 484.

See also: *Goldziher*, 273; *Ilāj. Khal.*, vol. v., p. 321.

Contents:—

fol. 1^a.

تسمية ازواج رسول الله صلى الله عليه و سلم
في الجاهلية و الاسلام

ذكر سراري رسول الله صلى الله عليه وسلم

fol. 23^b.

ذكر بنات رسول الله صلى الله عليه وسلم

fol. 30^a.

ذكر بنات عبد المطلب عمات رسول الله
صلى الله عليه وسلم

fol. 32^a.

ذكر ام هاني بنت ابي طالب ابنة عم النبي
صلى الله عليه وسلم

fol. 34^b.

ذكر الشفاء بنت عبد الله القرشية

fol. 35^b.

ذكر ام عبد الله ليلى بنت ابي حنمة القرشية

fol. 36^a.

ذكر فاطمة بنت الخطاب

fol. 36^b.

ذكر اسماء بنت سعيد بن زيد

fol. 37^a.

ذكر نبيمة ام عبد الله بن عمرو

fol. 37^a.

ذكر سهلة بنت سهيل

fol. 37^b.

ذكر ام حبيبة بنت جحش

fol. 38^a.

ذكر فاطمة بنت ابي حبيش

fol. 38^a.

ذكر فاطمة بنت المصل القرشية

fol. 38^b.

ذكر ام ايمن مولاة رسول الله صلى الله عليه وسلم

fol. 39^b.

ذكر ضباعة بنت الزبير

fol. 40^a.

ذكر امامة بنت حمزة بن عبد المطلب

fol. 40^b.

ذكر رمثة (ام رمثة)

fol. 40^b.

ذكر ام كلثوم بنت عقبة

fol. 41^a.

ذكر ام خالد بنت خالد

fol. 41^a.

ذكر فاطمة بنت عتبة بن ربيعة

fol. 41^b.

ذكر حمنة بنت جهش

fol. 41^b.

ذكر ام قيس بنت معصن رضي الله تعالى
عنها

fol. 42^a.

ذكر حدامه (خدامة) بنت وهب

fol. 42^b.

ذكر فاطمة بنت ابي حبيش رضي الله تعالى
عنها

fol. 42^b.

ذكر برة بنت ابي بصرة رضي الله عنها

fol. 43^a.

ذكر حبيبة بنت ابي بصرة رضي الله عنها

fol. 43^a.

ذكر امينة بنت رقيبته رضي الله تعالى عنها

fol. 43^a.

ذكر بريدة مولاة عائشة

fol. 44^a.

كتاب مناقب الصحابة رضي الله تعالى عنهم
اجمعين

fol. 53^a.

كتاب الاحكام

fol. 62^a.

كتاب اطعمة

fol. 81^a.

كتاب الاشرية

fol. 87^b.

كتاب البر والصلة

fol. 105^a.

كتاب اللباس

fol. 115^a.

كتاب الطب

fol. 129^a.

كتاب الاضاحي

fol. 136^a.

كتاب الذبائح

fol. 140^a.

كتاب التوبة والاناة

fol. 153^a.

كتاب الادب

fol. 170^b.

كتاب الايمان والندور

fol. 177^a.

كتاب الرقاق

fol. 191^b.

fol. 200^b.

كتاب الحدود

fol. 223^b.

كتاب تعبير الرؤيا

fol. 237^a.

كتاب الرقا

fol. 241^a.

كتاب الفتن

fol. 318^b.

كتاب الاهوال

The colophon, dated A.H. 1026, says that this copy is the fourth or the last volume of the Mustadrak, written in A.H. 1026:—

آخر كتاب الاهوال و هو اخر كتاب الجامع الصحيح المستدرک
تالیف الحاكم الامام ابی عبد الله محمد بن عبد الله بن محمد بن
حمدويه . . . و كان الفراغ من تزويره ضعی يوم الاثنين من شهر
رمضان سنة
١٠٢٦

No. 207.

fol. 401; lines 27; size 9½ × 7; 7 × 5.

مشارك الانوار على صحاح الآثار

MASHÂRIQ AL ANWÂR 'ALÂ

ŞIHÂH AL ÂŞÂR.

A commentary on the difficult words and phrases of Muwaţta', Bukhârî and Muslim, with the correction of the mistakes as to the Hadîş, Isnâd, names and distinctive places of the traditionists, made by scribes and traditionists, by Abû al Faḍl 'Iyâd bin Mûsâ bin 'Iyâd al Yaḥşabî as Şabî al Mâlikî, ابو الفضل عياض بن موسى بن عياض

اليحصبي السبتي. His grandfather originally belonged to Andalus (Spain), but the author was born in Sabta, A.H. 476 = A.D. 1083, where he settled. He studied under الحافظ ابو علي الغساني, from whom he first received the sanad for narrating Ḥadīṣ, and after the death of Ḡassānī, in A.H. 498, he travelled to Andalus and studied under various traditionists and scholars in Qartaba, where, according to his own statement in the preface, he received the sanad for narrating Ḥadīṣ of Muwaṭṭa', Bukhārī and Muslim. 'Iyād was appointed Qāḍī of Granada in A.H. 532, and died in Morocco in A.H. 544 = A.D. 1149.

For 'Iyād's life and works see: Ibn Khallikān, vol. i., p. 329; Ḥuffāz, vol. iv., p. 99; Mir'at al Janān, fol. 815; Brock., vol. i., p. 369.

The work is arranged in the following alphabetical order:—

ا ب ج د ه ح خ د ذ ر ز ط ظ ك ل م
ن ص ض ع غ ف ق س ش ه و لا ي

'Abdarrahmān bin Muḥammad bin 'Alī bin Aḥmad (8th century A.H.) says in his Bahr al wuqūf, fol. 76 (Bankipore Library copy), that this order of the letters was observed in former times in Africa.

Beginning:—

الصد لله مظهر دينه المبين — وحائظه من شبه المبطلين الخ

The work is mentioned in Alger, 540; Cairo, i., 420.

Written in good Naskh.

Not dated, apparently 9th century A.H.

Scribe عبد الله بن شمس الدين محمد الموسوي

No. 208.

fol. 366; lines 25; size 11 × 6½; 7½ × 4.

سنن ابي داؤد

SUNAN U ABÎ DÂ'ÛD.

The 2rd of the six canonical collections of traditions, in two parts, bound in one volume.

Part I.

Beginning with the Isnād thus:—

اخبرنا الشيخ الاجل الامام العالم الثقة الصدوق عمدة
العلم برهان الدين محمد بن ابي الفرج ائتم
الله المسلمين ببقائه ورضي عنه وارضاه قال اخبرنا الامام
العاظم ابو طالب محمد بن محمد بن ابي زيد العلوي . . . باب
الرجل يتبوا لبوله

Author: Abū Dā'ūd Sulaimān bin Ash'as as Sijistānī, ابو داؤد سليمان بن اشعث السجستاني, was born in Sijistan A.H. 202 = A.D. 847. There is some controversy regarding his birthplace, سجستان. Some assert it to be a village in Basra (see Yāqūt, vol. iii., p. 44), while others take it to be the well-known town in Harāt, and the latter statement is supported by the later biographers, such as the author of Ansāb-u-Sam'ānī, fol. 166*, Wafī'āt al a'yān, vol. i., p. 214, and Ḥuffāz, vol. ii., p. 177. He studied many branches of Muhammedan literature, travelled to Hijāz, Egypt, and Syria, and attended lectures by many renowned traditionists, such as امام احمد بن حنبل, d. A.H. 241 = A.D. 855, and عبد الله بن مسلمة الثعبي, d. A.H. 221 = A.D. 836.

Abū Dā'ūd secured an exceptional reputation in Ḥadīṣ, and was unanimously admitted to be the Imām of the subject. It is stated in Ḥuffāz, vol. ii., p. 177, and Mir'āt al Janān, fol. 172*, on good authority, that the Ḥadīṣ was as easy for him as the iron was soft for the prophet Dā'ūd, لين لابي داؤد الصديق كمالين لداؤد الصديق. Many traditionists have narrated Ḥadīṣ from him; among them the following are the foremost: Abū 'Isā Turmūḍī (d. A.H. 279 = A.D. 829) and Abū 'Abdarrahmān Nasā'ī (d. A.H. 303 = A.D. 915), authors of the 4th and 5th canonical collection of traditions. Abū Dā'ūd finally settled in Basra, where he died in A.H. 275 = A.D. 888.

See, for his life: Ansāb-u-Sam'ānī, fol. 166*; Ibn Khallikān, vol. i., p. 214; Ḥuffāz, vol. ii., p. 177; Ḥāj. Khal., vol. iii., p. 622; Brock., vol. i., p. 161.

According to the author's own statement, quoted in Ḥuffāz, vol. ii., p. 179, the present work consists of four thousand and eight hundred Ḥadīṣ selected from some 500,000. Ṭabaqāt Abū Ya'la, fol. 67*, and Ibn Khallikān, vol. i., p. 214, tell us that it was highly admired by Imām Ahmad bin Hanbal, to whom the author submitted

it for approval. It is his only work. Foll. 1-4 contain a collection of various Isnâds of several Mashâikh for narrating the Sunan of Abû Dâ'âd. These Isnâds, according to the colophon, Part I., were copied from a copy of the Sunan, dated A.H. 612, written by Futûh Burhânaddîn, an eminent traditionist, who died in A.H. 619. See Huffâz, vol. iv., p. 175.

السنن بن عبد الحسين البغدادي

Part II.

Beginning with the Isnâd thus:—

اغبرنا الشيخ الفقيه ابو الحسن علي بن خلف التلساني —
... كتاب الفرائض

and ending with the last Hadîs of the Sunan.

For other copies see: Berlin, 1246-48; Munich, 121; Paris, 707/8; Bodl., i., 207; Alger, 494; Jeri, 208.

The work has been printed in Delhi A.D. 1890 = A.H. 1307, Cairo A.H. 1280 = A.D. 1863, Lucknow A.H. 1305 = A.D. 1888.

For its various commentaries see: Hâj. Khal., vol. ii., p. 622; Brook., vol. i., p. 161.

Both the parts are written in one hand; good Naskh.

Not dated, apparently 10th century A.H.

No. 209.

fol. 191; lines 22; size 8 × 6½; 7 × 5.

الثالث لسنن أبي داؤد

A very old copy of the 3rd or the last part of the Sunan, beginning with the كتاب الطب, and ending with the last Hadîs of باب شرح, corresponding with p. 183-275 of the Delhi printed edition, dated A.H. 1272.

The following colophon says that the present copy was written in Alexandria, dated A.H. 576, and compared with a copy which belonged to Sanad bin 'Inân al Azdi, مسد بن عنان الأزدي (d. A.H. 541 = A.D. 1146, see Husn al Muḥâdarah, fol. 224*), who had

compared his copy with the copy belonging to Ṭarṭūsī, d. A.H. 520 = A.D. 1126, from whom Sanād bin 'Inān had got permission to narrate the Sunan:—

ثم كتاب السنن بعون الله قابلت جميعه بنسخة الفقيه
مسند بن عنان الأزدي و قابله الفقيه— من نسخة الطرطوسي
بمدينة الاسكندرية و كان الفراغ من نسخه و مثابته في العشر
الاول من المعزم من مئة ست و سبعين و خمسمائة قال
الفقيه مسند و حدثنا به ايضاً الفقيه ابو بكر محمد بن الوليد
الطرطوسي عن شيخه قاضي ابي الوليد الباجي عن عبد الله بن
الوليد عن ابي موسى عيسى بن خلف عن ابي بكر محمد
بن بكر بن دامه عن ابي داؤد . . . و سمعت جميعه على
الفقيه ابي الطاهر (ابن عوف) مع سيف الدين و الجماعة مئة
خمس و سبعين و خمسمائة

In the same colophon the anonymous scribe says that he studied the whole work under Abū at Ṭāhīr, whose full name is Abū at Ṭāhīr Ismā'il bin Makki bin 'Isā bin 'Auf al Iskandarāni, ابو الطاهر اسماعيل بن مكى بن عوف الاسكندراني, d. A.H. 581 A.D. 1185; see *Husn al Muḥādarah*, fol. 224^a, and *Huffāz*, vol. iv., p. 130.

Foll. 181-191 contain a copy of the letter of Abū Dā'ūd to the people of Mecca, regarding the merits of the present work. This letter is quoted here on the authority of Abū Bekr Muḥammad bin Walid at Ṭarṭūsī, d. A.H. 520 = A.D. 1126, but in the printed edition the same letter is quoted without authority.

A note written at the end by Ḥusain bin Yāsuf al Ḥusainī, حسين بن يوسف الحسيني, says that in A.H. 584 he, with a group of traditionists named here, studied Ḥadīṣ contained in this copy, under 'Abd al Maǧīd bin al Ḥusain bin al Ḥusan bin Aḥmad bin Dalīl al Kindī, عبد المجيد بن الحسين بن الحسن بن احمد بن دليل الكندي:—

سمع جميع هذا الجزء علي الشيخ الامام الثقة ابي المفضل
عبد المجيد بن الحسين بن الحسن بن دليل الكندي يعق

روايته عن الشيخ الفقيه الامام ابي بكر محمد بن وليد الطرطوسي — قال اخبرنا الشيخ ابو علي بن احمد بن علي التستري بالبصرة في شهر شوال سنة ثمان و مبعين و اربعمائة — قال حدثنا ابو عمر القاسم بن جعفر بن عبد الواحد الهاشمي — قال حدثنا ابو علي محمد بن احمد اللؤلؤي عن مصنفه (sic) وفقه الله بقراءة ابي عبد الله محمد بن عبد الملك الانصاري ثم القرطبي و سماع الجماعة في هذا — (sic) و الشيخ الصالح ابو محمد عبد الوهاب بن خلف الصيرفي و عبد الملك بن محمد عبد الملك الزيادي — و سليمان بن عثمان بن مهلوف الحداد و ناصر بن عبد العزيز الصنهاجي و عبد العزيز بن عبد القوي الواعظ العطيبي و ابو الربيع سليمان بن حجاج التميمي و ابو محمد بن محمد بن ابي محمد بن محمد بن زرقون (sic) و ابو محمد عبد العزيز بن طاهر الموازيني — و عبد القادر بن عبد الواحد بن طاهر بن ابراهيم الازدي و محمد بن عمر بن محمد بن عمر و مظفر بن يحيى بن ادريس الجذامي و اخرون و ذلك في مدة اخر جمادى الاخر (الاحرط) سنة اربع و ثمانين و خمسمائة و كتبه حسين يوسف الصيني و سمع مع الجماعة المذكورين سنة اربع و ثمانين و خمسمائة

The above note is verified by 'Abd al Majid bin Dalil al Kindi himself, thus:—

الامر علي ما ذكر و كتبه عبد المجيد بن دليل في تاريخه

Another note, dated A.H. 634, says that the Ḥadīṣ, marked in red (from foll. 1-72^a), were studied by Abū al Barakāt Aḥmad bin 'Abdallāh bin Muḥammad, (d. A.H. 671 = A.D. 1243, see *Husn al Muḥādrāh*, fol. 185^b), and other traditionists mentioned in the note, under Muḥammad Abd al Mu'ti bin Muḥammad bin 'Abd al Mu'ti, عبد المعطي بن محمد بن عبد المعطي, who received the Sanad from the aforesaid 'Abd al Majid bin Dalil:—

قرأت الأحاديث المعلمة بالحدرة من هذا الكتاب علي الشيخ
 الامام الفاضل الزاهد الوزع الكامل شديد التبراس محمد بن عبد
 المعطي بن محمود بن عبد المعطي القاه الله بسامع لجميع كتاب
 السنن من ابن دليل بسنده فسمع انفقهاء السادة ابو زكريا يعقيل
 بن محمد ابو يوسف بن القطيبة و عبد العزيز بن يوسف التميمي و
 ابو البركات احمد بن عبد الله بن محمد و ابو علي عبد الرحمن
 بن حسن عرف بابن حمزة و عبد الوهاب بن يوسف (sic)
 و داود بن عبد الثوري بن دائم بن داود و محمد عبد اللطيف
 بن ابي المنظر الحزاعي و غيرهم . . . (sic) . . . في يوم الجمعة
 العشر من ذي الحجة سنة اربع و ثلثين و مائة بالاسكندرية و
 الحمد لله رب العالمين و صلواته علي سيدنا

This note is also verified by Muhammad 'Abd al Mu'ti bin 'Abd al Mu'ti himself, thus:—

صح (sic) محمد عبد المعطي بن محمود عبد المعطي

Written in ordinary Naskh.

No. 210.

fol. 345; lines 25; size 14 × 9; 10 × 5.

الجامع للترمذي

AL JAMI'.

A complete copy of the 4th canonical collection of tradition.

Author: Abū 'Isā Muhammad bin 'Isā at Tarmudī Ad-darir, ترمذي. The word ترمذي is pronounced in three ways: Tirmidī, Tarmidī, and Turmudī; but

Sam'ānī remarks that scholars generally pronounce it Turmuḍ (see *Ansāb*, fol. 70^b). According to some he was born in Mecca, A.H. 209 (see *Ikmāl fi Asmā' ar Rijāl* by 'Abd al Ḥaqq ad Dehlawī, fol. 229); but the earlier biographers, such as the authors of *Ansāb*, *Waf'āt*, *Ḥuffāz*, and *Mir'at al Janān*, etc., do not fix the date and place of his birth, while Ṣalāḥaddīn aṣ Ṣafḍī simply remarks in *Nukat al 'Umyān*, fol. 87^b, that he was born in the beginning of the 3rd century A.H. Abū 'Īsā studied Ḥadīṡ under traditionists such as: قتيبة بن سعيد (d. A.H. 240 = A.D. 854); علي بن حجر (d. A.H. 242 = A.D. 856); أبو مصعب (d. A.H. 244 = A.D. 858); and محمد بن اسماعيل البخاري, the author of the 1st canonical collection of tradition. Many well-known traditionists narrated Ḥadīṡ from him.

Ḥuffāz, on the authority of some reliable sources, remarks that Turmuḍī had an exceptionally good memory, and was admitted on all hands to have been the Imām of Ḥadīṡ in his time. He adds that Turmuḍī shed so many tears in the fear of God that he at last lost his eyesight. Abū 'Īsā died in Turmuḍ, A.H. 279 = A.D. 829.

For his life see: *Ansāb-u-Sam'ānī*, fol. 70^b; *Ibn Khallikān*, vol. i., p. 484; *Ḥuffāz*, vol. ii., p. 207; *Mir'at al Janān*, fol. 172^b; *Nukat al 'Umyān*, fol. 88^b; *Hāj. Khal.*, vol. ii., p. 548.

Beginning:—

كتاب الطهارة

باب ما جاء لأشبل صلوة بغير طهور

For other copies compare: Berlin, 1246; Munich, 121; Paris, 707; Alger, No. 494; Jeni, 208; Köper, 194; A. S., 445-6; Bodl., i., 207.

The work has been printed in Cairo, A.H. 1280 = A.D. 1863; Lucknow, A.D. 1888 = A.H. 1305; and with marginal notes in A.D. 1890 = A.H. 1307.

For the various commentors of the present work see: *Hāj. Khal.*, vol. ii., p. 548, and Brock., vol. i., p. 161.

Written in ordinary Naskh.

Not dated, apparently 13th century A.H.

No. 211.

fol. 269; lines 22; size 10 × 6; 9 × 5.

A portion of Jami' Turmudi, designated here:—

المجلد الاول من كتاب الجامع الكبير

Beginning with the Isnād, thus:—

اخبرنا الشيخ الامام العالم الفقيه الورع رضي الدين شرف
الاسلام ابو اسحق ابراهيم بن محمد بن ابراهيم الجزري رضي
الله تعالى عنه قراءة عليه وانا اسمع في شهر رمضان من سنة
احدى و سبعين و خمسمائة قال ابنا الشيخ الامام العافظ الصالح
الثقة ابو الفتح عبد الملك بن ابي القاسم بن ابي سهل الكروخي
رضي الله تعالى عنه قراءة عليه وانا اسمع في شهر سنة
خمس و اربعين و خمسمائة ببغداد قال حدثنا القاضي الزاهد
ابو عامر مهود بن القاسم بن محمد بن محمد الأزدي رحمه قراءة
عليه وانا اسمع في ربيع الاول من اثنين و ثمانين و اربعمائة و
اخبرنا الشيخ ابو نصر عبد العزيز بن محمد بن علي بن ابراهيم
الترياقى و الشيخ ابو بكر احمد بن عبد الصمد بن ابي الفضل
بن ابي الحامد العورجى رحمهما الله تعالى قراءة عليهما وانا
اسمع في ربيع الاخر من سنة احدى و ثمانين و اربعمائة قالوا
ابنا ابو محمد عبد الجبار بن محمد بن عبد الله ابي الجراح
الجراحي المروزي المرزبانى قراءة عليه— قال حدثنا ابو عباس
محمد بن فضل المصوبى المروزي الشيخ الثقة— قال حدثنا ابو
عيسى محمد بن عيسى بن سورة العافظ رحمه الله تعالى— ابواب
الطهارة— باب ما جاء لالتسبل صلوة بغير طهور— قال حدثنا
مكتوبة الخ

and ending with the chapter—

النهي عن ضرب الخدام

Corresponding with the printed copy, Mirath edition, A.H. 1282 = A.D. 1865, pp. 1-226, vol. i. The text has been collated with several copies of note.

The colophon runs thus:—

الحمد لله رب العالمين حمدا دائما مباركا فيه كما يحب ربنا
ويرضى — وصلي الله وملائكته — علي خير خلقه محمد
النبي الامي الولي المصطفى سيد المرسلين — و خاتم النبيين
و علي آله و اهل بيته و صحابته — اجعيين — صلوة دائمة
الى يوم الدين . . . و كتب علي بن احمد بن هبة الله
المعروف بابن الكزاية الخطيب (sic) العمري و هو يستغفر الله —
من الزيادة و النقصان و يسأل الله العفو و الرضوان كتبه
لنفسه نفعه الله به و عثر لمن نظرفيه و دعا له بالعتق من النيران
و لجميع المسلمين و ذلك مع وفق الفراع منه في يوم الاثنين
مستهل شهر ربيع الاخر من سنة و مبعين و خمسمائة

Written in bold and good Nashh.

Dated A.H. 572.

Scribe علي بن احمد بن هبة الله المعروف بابن الكزاية

No. 212.

fol. 229; lines 19; size $13\frac{1}{2} \times 9\frac{1}{2}$; 10×7 .

A portion of the Jami' Turmuḍi, designated here:—

الجزء الثاني

Beginning with the following Isnâd:—

اخبرنا الشيخ ابو الفتح عبد الملك بن ابي القاسم بن ابي
 مهمل الهروي الكروخي قراءة عليه و انا اسمع فاقربه قال اخبرنا
 ابو بكر احمد بن عبد الله الغورجي و ابو نصر عبد العزيز
 الترياقى و القاضي ابو عامر محمود بن القاسم الازدي قال اخبرنا
 ابو محمد عبد الجبار ابن محمد الجراحي قال اخبرنا ابو العباس
 محمد بن احمد المصوبي قال اخبرنا ابو عيسى محمد بن عيسى
 الترمذي —

and ending with the Ḥadiṣ of the chapter:—

ما جاء على الجالس في الطريق

Corresponding with the printed edition, vol. i., pp. 57-226, and
 vol. ii., pp. 1-109. The MS. bears at the end a Sanad dated A.H. 707,
 granted by Yûsuf bin 'Abdal Hâdi to some of his pupils.

Written in a beautiful Naskh.

Not dated, apparently 6th century A.H.

No. 213.

fol. 283; lines 17; size $12\frac{1}{2} \times 8$; $9\frac{1}{2} \times 5\frac{1}{2}$.

Another copy of Jâmi' Turmudî, beginning with the chapter of—

اطعمة

and ending with the last Ḥadiṣ of Turmudî; corresponding with vol. ii.
 of the printed edition.

Written in ordinary Nasta'liq.

Not dated, apparently 13th century A.H.

No. 214.

fol. 324; lines 15; size $9 \times 6\frac{1}{2}$; $6\frac{1}{2} \times 4$.

Another fragment of Jami', designated here:—

الجزء الثاني

Beginning with the Ḥadiṣ:—

حدثنا الانصاري — نا — معن نا — مالك عن اسحق بن عبد
الله بن ابي طلحة عن ابي هريرة عن ابي واقد الليثي — ان رسول
الله صلى الله عليه وسلم بينما هو جالس في المسجد والناس معه
اذ اقبل ثلاثة نفر

and ending with the last Ḥadiṣ of Jami' Turmuḍi; corresponding with
the printed edition, vol. ii., pp. 109-264.

Written in good Naskh.

Dated A.H. 1292.

Scribe علي بن احمد بن مصطفى غنيم السكندري الصفي

No. 215.

fol. 211; lines 20; size $12\frac{1}{4} \times 8$; 9×6 .

المجتبى

AL MUJTABA.

The 5th canonical collection of traditions also called *As Sunan as Ṣaġirāh* or *as Ṣuġrā*, abridged from the author's larger work called *As Sunan Kabīrah* or *al Kubrā*, in two volumes.

Beginning with Isnād thus:—

Vol. I.

حدثنا الشيخ الامام الفقيه العالم البصير مفتي الحرمين ابو
عبد الله محمد بن اسماعيل بن ابي الصيف الديلمي قال حدثنا

الشيخ الفاضل المحدث ابو الحسن علي بن الفضل المقدسي قال
حدثنا الشيخ الفاضل ابو الطاهر احمد بن محمد السلفي الاصفهاني
قال انا الشيخ الحافظ ابو محمد عبد الرحمن بن حمد الدولي بالدون
وحدثني ايضا الشيخ الامام السند الزاهد شيخ الشيوخ ابو محمد
عبد الرحمن بن حمد الدولي رضي الله تعالى عنه— اخبركم
القاضي ابو نصر احمد بن الحسين بن الكبار الديبوري فاقربه قال
اخبرنا ابو بكر احمد بن محمد بن اسحق الديبوري البستي الحافظ
قال اخبرنا الامام ابو عبد الرحمن احمد بن شعيب بن علي بن
بهر النسائي بمصر قال الحافظ ابو الطاهر السلفي المذكور و اجازة
لي الحافظان المبارك بن عبد الجبار ببغداد و مرشد بن يعقوب
المديني بكماله كما اجازة لهما علي بن منير الضلال عن محمد بن
عبد الله بن زكريا بن حيوية النيسابوري و هذه الروايات اتم
الروايات عن المؤلف الامام ابي عبد الرحمن احمد بن شعيب
النسائي رحمه الله— قال اخبرنا قتيبة بن سعيد قال حدثنا سفين
عن الزهري عن ابي سلمة عن ابي هريرة رضي الله تعالى عنه
قال اذا امتيقظ احدكم من النوم فلا يغمس يده في وضوءه حتي
يغسلها ثلاثا فان احدكم لا يدري اين باثت يده الخ

The usual beginning—

باب تاويل قول الله عز و جل اذا قمتم الي الصلوة الخ

is given here on the margin.

Author: Abū 'Abdarrāḥmān Aḥmad bin Shu'aib bin 'Alī bin Sīnān bin Bahr al Khurāsānī, ابن علي بن سنان، was born in Nasā' in Khurāsān A.H. 215 = A.D. 830, where he studied Hadīṣ under معيد بن قتيبة (d. A.H. 240 = A.D. 855). He travelled to Hijaz, 'Irāq, Egypt, and Syria, and studied under the following traditionists:—

اسحق بن راهويه (d. A.H. 233 = A.D. 848),

هشام بن عمار (d. A.H. 245 = A.D. 860),

ابو كريب محمد بن العلاء (d. A.H. 243 = A.D. 863),

محمد بن نصر البروزي (d. A.H. 244 = A.D. 859),

and finally settled in Egypt. According to *Ikmāl*, fol. 229^a, *Husn al Muhādarah*, fol. 170, and *Hāj. Khal.*, vol. i., p. 479, the author made the present abridgment at the request of a certain Amir of Egypt. It is stated in *Huffāz*, vol. ii., p. 268, that the *Khāṣa'is* 'Ali of Nasa'i, in which he restricted himself wholly to the praise of 'Ali the 4th *Khalif*, led the public to accuse him of professing the Shi'i doctrine. He was, however, able to convince them that he wrote it specially for the people of Damascus, whom in the course of his journeys he had found to have no regard for 'Ali. As this abridgment contains a selection of *Ṣūḥīḥ* *Ḥadīṣ* only, it is regarded as one of the canonical collections of traditions. Nasa'i died in A.H. 303 = A.H. 915.

Besides the works mentioned in *Brook.*, vol. i., p. 162, the following are enumerated in *Huffāz*, vol. ii., p. 268, *Husn al Muhādarah*, fol. 170^a, and *Ikmāl*, fol. 229^a :—

(1) فضائل صحابة
(2) مناقبك
(3) مسند مالك
(4) مسند علي

For the author's life see: *Yāqūt*, vol. iv., p. 777; *Huffāz*, *loc. cit.*; *Ansāb-u-Sam'āni*, fol. 357; *Ibn Khallikān*, vol. i., p. 20; *Mir'āt 'al Janān*, fol. 185^a; *Hāj. Khal.*, vol. i., p. 479.

The present work has been printed in Delhi, 1850; Cawnpore, 1882; and Cairo, 1895.

From the following note—

ميمون البداية جمادي الاولى سنة ١٢٣٩ هـ

made by the scribe on the margin of the title-page, it appears that the scribe commenced to transcribe the copy in Jumād I. A.H. 1239.

The present volume ends with كتاب الزكوة.

No. 216.

fol. 227; lines 20; size 12 $\frac{1}{4}$ × 8; 9 × 6.

VOL. II

Continuation of the above, ending as usual with the last *Ḥadīṣ* of *Al Mujtabā*.

Both the volumes are written in good Naskh, foll. 102-227 are supplied in a later hand.

Colophon runs thus:—

آخر كتاب الأشربة وهو آخر كتاب المجتبى

No. 217.

foll. 303; lines 25; size $11\frac{1}{2} \times 7\frac{1}{2}$; 10×5 .

A correct and complete copy containing both vols. i. and ii. of the above work, beginning as usual with the chapter—

تأويل قول الله عز و جل يا ايها الذين امنوا اذا قمتم الي
الصلوة الخ

Written in ordinary Nasta'liq.

Dated A.H. 1258.

No. 218.

foll. 57; lines 24; size $8 \times 8\frac{1}{2}$; 8×5 .

A good and old, but unfortunately incomplete, copy of the preceding work. It has been divided by the scribe into several parts, of which the present copy contains the 7th and 8th parts and a portion of the 10th.

Part vii., foll. 1-36, begins abruptly thus:—

عن الزهري قال اخبرني سالم عن ابيه قال رأيت النبي صلي
الله عليه و سلم اذا اعلمه السير في السفر يؤخر صلوة المغرب
حتى يصبح بينهما وبين المشا

Corresponds with foll. 33-72* of the preceding copy, and ends thus:—

لجز الجزء و يتلوه انشاء الله تعالى في الذي يليه باب السلام

Part viii, foll. 37-56^b, begins with the chapter—

السلام

and ends with the chapter—

قدر القراءة في صلوة الكسوف

Corresponds with foll. 72^a-90^b of the preceding copy:—

الجزء الثامن من السنن المأثورة عن رسول الله صلى الله عليه وسلم تأليف أبي عبد الرحمن أحمد بن شعيب بن بحر النسائي رواية أبي بكر أحمد بن محمد بن إسحاق البستي عنه رواية القاضي أبي نصر أحمد بن الحسين بن الكبار رواية الشيخ أبي محمد عبد الرحمن بن حمد الدولي مساعداً للشيخ أبي الحسن محمد الخير بن محمد بن سهل الأنصاري

Part x. (part), foll. 57^a-57^b, begins with the chapter—

الأمر بالوتر

and ends with a portion of—

باب وقت الوتر

Corresponds with fol. 101^a.

The MS. has been annotated by several famous traditionists of the 6th century A.H., such as—

أبو الفضل محمد بن ناصر بن محمد بن علي البغدادي

(d. A.H. 550 = A.D. 1153)

أبو البركات عبد الرحمن بن محمد

(d. A.H. 577 = A.D. 1180)

أبو النجيب عبد القاهر بن عبد الله بن محمد بن عمرو السهروردي

(d. A.H. 563 = A.D. 1166)

أبو الفرج عبد الرحمن بن علي بن محمد الهوزي

(d. A.H. 597 = A.D. 1200)

and others who had studied the present work under—

أبو الحسن محمد الخير بن محمد بن سهل الأنصاري

(d., according to Mir'at al Janân, fol. 313^b, A.H. 541 = A.D. 1144).

Some of the notes mention the fact that the four daughters of فاطمه - زينب - ليلى - رابعة, viz. سعد الخير الانصارى, had studied the present work under their father.

Written in good Naskh.

No. 219.

fol. 67; lines 33; size $11\frac{1}{2} \times 8$; 9×6 .

زهرة الربى على المجتبى

ZUHAR AR RUBÂ 'ALÂ AL MUJTABÂ.

A commentary on Nasa'i's *Mujtabâ*, by 'Abdarrahmân as Suyûfi (for his life, see above, pp. 3, 4), on the model of his commentary on *Bukhârî* (see no. 168).

Beginning:—

الحمد لله لا تحصى منه و الصلوة و السلام علي محمد النبي
أشرقت أنواره

He says in the preface that the want of a commentary on Nasa'i's *Mujtabâ* induced him to write the present one. The preface includes a short biographical notice of Nasa'i. The *Mujtabâ* has been printed with the present commentary in Delhi, 1850; Cawnpore, 1882; Cairo, 1895.

According to the colophon, Suyûfi wrote the present commentary in A.H. 904:—

قال المؤلف رحمه الله تعالى فرغت من تأليفه يوم الجمعة عاشر
ربيع الاول سنة اربع وتسعمائة

Written in good Naskh.

Dated Medina, A.H. 1115.

تم زهر الربى علي المجتبى سنن الامام النسائي رحمه الله
بعد صلوة الظهر بساعة من نهار السبت لخمس مضت من شهر

شوال من شهور سنة ١١١٥ علي يد الفقير محمد بن جابر في المدينة المنورة

Scribe محمد بن جابر

No. 220.

fol. 350; lines 10; size $11\frac{1}{2} \times 6$; 8×4 .

سنن ابن ماجه

SUNANU IBNI MĀJA.

The 6th canonical collection of traditions.

Author: Abū 'Abdallāh Muḥammad bin Yazīd al Qazwīnī, أبو عبد الله محمد بن يزيد القزويني, commonly called Ibn Māja (born A.H. 209 = A.D. 824). He studied Ḥadīṣ under the traditionists أبو طاهر (d. A.H. 254 = A.D. 868), أبو بكر بن أبي شيبة (d. A.H. 255 = A.D. 850), and هشام بن عمار (d. A.H. 245 = A.D. 859), and several authors of repute have taken him as their authority for Ḥadīṣ.

He died in A.H. 273 = A.D. 886.

See for his life: Yāqūt, vol. iv., p. 90; Ibn Khallikān, vol. i., p. 484; Huffāz, vol. ii., p. 209; Mir'at al Janān, fol. 171^b; Hāj. Khal., vol. i., p. 477; Brock., vol. i., p. 163.

Beginning:—

قال انا ابو زرعة طاهر بن محمد بن طاهر المقدسي الصوفي . . . باب اتباع سنة رسول الله صلى الله عليه وسلم حدثنا ابو بكر بن ابي شيبة حدثنا شريك عن الاعمش عن ابي صالح عن ابي هريرة قال قال رسول الله صلى الله عليه وسلم ما امرتكم به فخذوه وما نهيتكم عنه فانتهوا

This work is divided into thirty-two Bābs, subdivided into 1,500 chapters, and contains 4,000 Ḥadīṣ.

Some authorities take Muwaṭṭa' as the 6th canonical collection of traditions, against the opinion of the majority who give that place to Sunan i Ibn i Māja. Dahabī and Yāfi'i mention Ibn Māja as a historian

and one well versed in Tafsir, and Ibn Khallikân says that Ibn Mâja wrote a commentary on the Qur'ân and a history, which, however, do not seem to be in existence.

For other copies see Paris, 706; Br. Mus., 1564; Alger, 492-3; Ragib, 259-60; A. S., 542-44; Köper, 293.

The work has been lithographed in Delhi, 1282.

The colophon runs thus:—

آخر كتاب سنن ابن ماجة — الصد لله رب العالمين و صلي
الله علي محمد و اله و اصحابه اجمعين تمام شد ابن ماجة بتاريخ
بست و دويم شهر ذي الحجة ١٢٦٦
سنة

Written in good Nasta'liq.

Dated A.H. 1262.

Scribe سيد بهادر علي

No. 221.

fol. 189; lines 21; size 10 × 7; 8 × 4½.

شرح سنن ابن ماجة

SHARHU SUNANI IBNI MÂJA.

The 2nd part or Juz of the commentary on Ibn Mâja (جزء ثاني), containing the commentary on the chapter—

تعصت كل شعر جنابة

and ending with the commentary on the chapter—

النهي عن النساء السوال في المسجد

Commentator: Abû 'Abdallah Muġlaṭâ'i bin Qiliġ bin 'Abdallah 'Alâ-addin al Bakjari al Hikri al Hanafi, ابن عبد الله مغلطائي بن قليج، was born in A.H. 698 = A.D. 1290. He studied most branches of Muhammadan literature, but was a specialist in biography and tradition. He was appointed teacher of Ḥadīṣ in Madrasah Zāhiriyyah in Cairo. Ḥusn al

Muḥāḍarah, fol. 174, says that he wrote more than a hundred works, but few of them are known to his biographers. He died in A.H. 762 = A.D. 1361. See Ad Durar al Kāminah, fol. 540^a; Ḥasn al Muḥāḍarah, fol. 174^b; Hāj. Khal., vol. i., p. 477; Brock., vol. ii., p. 48.

Beginning:—

باب تصت كل شعر جنابة حدثنا مضر بن علي الجهضمي ثنا
العرب بن وجيه ثنا مالك بن دينار عن محمد بن سيرين عن
ابي هريرة قال قال رسول الله صلى الله عليه وسلم ان تصت كل
شعر جنابة فاغسلوا الشعر وانثوا البشر قلب هذا حديث لمارواه
ابو داؤد اتبعه العرب حديثه منكر وهو ضعيف كذا في كتاب
اللؤلؤي الخ

Besides the works mentioned by Brock., vol. ii., p. 48, the following are enumerated in Tāj at Ṭabaqāt, vol. viii., part i., fol. 381:—

- | | |
|-----------------------|----------------------|
| (3) ذيل علي التهذيب | (1) شرح صحيح البخاري |
| (4) جمع اوهام التهذيب | (2) ذيل علي المؤلف |
| (5) شرح ابي داؤد | والمصنف |

The following colophon gives the date of composition A.H. 739:—

اخر الجزء الثاني من (sic) ويتلوه الجزء الثالث باب الصلوة
في اعطان الابل فرغ من هذه المجلدة في شوال سنة تسع وثلثين
ومسبعمائة

The colophon is followed by a note, signed by the commentator, in which he says that in A.H. 741 he himself arranged the folios of this MS. in the Zāhiriyyah Madrasah. The handwriting of the note and of the text are the same; the present copy is thus an autograph.

الصد لله امتن الله تعالى لجمع هذه المجلدة بالمدرسة الظاهرية
وذلك في مستهل صفر احدى واربعين وسبعمائة مغلطاني

There are marginal notes throughout the copy.

Written in good Naskh.

Dated A.H. 739.

No. 222.

fol. 49; lines 33; size $11\frac{1}{2} \times 7\frac{1}{2}$; $9 \times 6\frac{1}{2}$.

مصباح الزجاجة على سنن ابن ماجه

MISBÂH AZ ZUJÂJAH 'ALÂ SUNANI
IBNI MÂJA.

A commentary on the Sunan of Ibn Mâja, following the same lines as the author's commentaries on the other five canonical collections of traditions.

Author: 'Abdarrahmân bin Abî Bakr as Suyûti, عبد الرحمن بن ابي بكر السيوطي (see above, no. 219).

Beginning:—

الصدد ذي الجلال والاکرام والصلوة والسلام على رسوله محمد
سيد الانام الخ

In the preface, which contains a short life of Ibn Mâja, he says that he promised in his commentary on Bukhârî (see 'Tawshih, fol. 1^a) to write a commentary on each of the six canonical collections:—

وقد عزمتم على ان اضع على كل من الكتب الستة كتابا على
هذا السبط

The colophon runs thus:—

هذا اخر تعليق على سنن ابن ماجه والصدد لله على كل حال
ووافق الفراغ من رقم هذه النسخة المباركة ضحوة نهار الاثنين
٢٨ من شهر شوال من سنة ١١١٦ من الهجرة النبوية على صاحبها افضل
الصلوة وازكي السلام بالمدينة المنورة على يد افقر العباد واحوجهم
الى ربه اللطيف القادر محمد بن جابر خسر الله له ولوالديه ولمشائخه
ولا حبابه ولاخوانه في الله والصدد لله رب العالمين

The present commentary and the *انجاح العاجبة* by 'Abd al Gani were lithographed on the margin of the edition of Ibn Mâja published in Delhi, A.H. 1282.

For other copies see Br. Mus., 1564; Alger, 492-3; Ragib, 259-60; Brook., vol. i., p. 163.

Written in ordinary Naskh in Medina, A.H. 1116..

Scribe محمد بن جابر

No. 223.

fol. 415; lines 30; size 13½ × 10; 9 × 6.

جامع الأصول الى احاديث الرسول

JÂMI' AL USÛL ILÂ AHÂDÎŞ AR RASÛL.

A collection of the traditions of Bukhârî, Muallim, Muwaţţa', Turmudî, Abû Dâ'ûd and Nasa'î, in two volumes.

By Majdaddîn Abû as Sa'âdat al Mubâarak bin Abî al Karam Muḥammad bin Muḥammad bin 'Abdalkarîm bin 'Abdalwâhid ash Shaibânî Ibn al Aşîr al Jazari, محمد الدين ابو السعادات المبارك بن ابي الكرم محمد بن محمد بن عبد الكريم بن عبد الواحد الشيباني ابن الاثير الهجري.

Vol. I.

Beginning:—

الصد لله الذي اوضح لعالم الاسلام سبيلا وجعل السنة للاحكام

دليلا

The author was born, A.H. 544 = A.D. 1149, in Jazīratu Ibn 'Umar, where he was brought up and educated. He travelled to Maṣṣal (where he settled permanently) and Bagdād, and amassed a vast knowledge in all the branches of Islamic literature. According to his own statement, fol. 18-19^a, he attended lectures on the following six works under several traditionists:—

I. Bukhârî, in Maṣṣal, A.H. 588 = A.D. 1192, under—

شيخ جمال الدين زين الاسلام ابو عبد الله محمد بن محمد بن

سرايا بن علي بن نصر بن احمد بن علي

II. Muslim, in Maṣṣal, A.H. 585 = A.D. 1189, under—

أبو ياسر عبد الوهاب بن هبة الله بن عبد الوهاب البغدادي

from whom he received a sanad for narrating the Ḥadīṣ of Muslim—and

صياء الدين شيخ الاسلام أبو أحمد عبد الوهاب بن علي بن علي
الامين

III. Muwaṭṭāʾ, in Maṣṣal, A.H. 588 = A.D. 1192, under—

أبو بكر يعلى بن سعيد بن تمام القرطبي الأزدي

IV. Turmudī, in Bagdād, A.H. 586 = A.D. 1190, under the aforesaid—

أبو أحمد عبد الوهاب

V. Abū Dāʾūd, in Bagdād, under the same.

VI. Nasaʾi, in Bagdād, A.H. 586 = A.D. 1190, under—

أبو القاسم بن لعيش بن صدقة

His two younger brothers, ʿIzzaddīn Abū ʿl Ḥasan (d. A.H. 630 = A.D. 1232) and Diyāʾaddīn (d. A.H. 637 = A.D. 1239), were also specialists in some branches of Arabic literature, and the former composed the famous historical work, *Al Kāmil*. Abū ʿl Barakāt al Mustanfī remarks that Majdaddīn was a famous scholar of his age (see Ibn *Khallikān*, vol. i., p. 441). He at first entered the service of Mujāhidaddīn Qāʾimāz (قايماز) bin ʿAbdallah (d. A.H. 595 = A.D. 1199), the Governor of Maṣṣal, for writing letters to kings and nobles; and subsequently, of ʿIzzaddīn Musʿūd I. (A.H. 576–589 = A.D. 1180–1193), the fifth king of the Atābaks of Maṣṣal. After the death of ʿIzzaddīn Musʿūd I., he continued to enjoy the same favour from the king's son, Arslān Shāh I. (A.H. 589–607 = A.D. 1193–1210). An attack of paralysis compelled him to retire from the royal service. Ibn *Khallikān* says that Majdaddīn spent his last days in the composition of books and in prayer, and that he was constantly surrounded by scholars, who helped him in his literary productions. Majdaddīn built a rest-house in a village of Maṣṣal, and bequeathed all his property for the endowment of the same under a trust deed. Shortly afterwards he died, in A.H. 606 = A.D. 1209.

For his life and works see: Ibn *Khallikān*, vol. i., p. 441; *Mirʾāt al Janān*, fol. 377^a; *Subkī*, vol. vi., fol. 274; *Isnāwī*, fol. 48^a; Ibn *Shahba*, fol. 67^a; *Hāj. Khal.*, vol. i., p. 244; *Brock.*, vol. i., p. 357.

The confusing arrangement and omissions of Ḥadīṣ in the *Tajrīd* (a similar collection of Ḥadīṣ by Ibn Ruzain, d. A.H. 513 = A.D. 1119)

induced him to write the present work. He supplied all the omissions, arranged the Ḥadīṣ in a more systematic order, and gave explanations of all difficult Ḥadīṣ. He mentions the Jam' bain aṣ Ṣaḥīhain (see No. 204 in this volume) as his source for Bukhārī and Muslim, and for the remaining four he relied on his own copies of the works.

The following abbreviations have been observed in the present work: ب for Bukhārī, م for Muslim, ط for Muwatta', د for Abū Dā'ūd, ن for Nāss'i. The work is divided into three Rukns: I. deals with the science of tradition and the author's Isnād; II. contains Ḥadīṣ arranged in alphabetical order, subdivided into 129 Books, 131 Bābs, 513 Faṣls, and 291 Far's, followed by an appendix, called كتاب الواحي, dealing with Ḥadīṣ omitted from Rukn II.; III. contains explanations of difficult Ḥadīṣ, lives of the Prophet, his descendants and companions, and a detailed description of the contents of the work, subdivided into three Fanna and six Qisma.

The present volume comprises Rukn I. and the first portion of Rukn II., ending with the letter ط.

The title of the work is written on a gilt ground, within a golden circle.

No. 224.

fol. 392; lines 30; size $13\frac{1}{2} \times 10$; 9×6 .

Vol. II.

Continuation of the same, containing the latter half of Rukn II. and the whole of Rukn III. It begins with the letter ع thus:—

حرف العين ويشتمل على ستة كتب - كتاب العلم - كتاب العفو -
 كتاب العتق - كتاب العدة - كتاب العارية - كتاب العسر - الكتاب
 في العلم وفيه ستة فصول الفصل الاول في الصف عليه

For other copies of the work see: Berlin, Nos. 1311-16; Br. Mus. Suppl., No. 145; Jeni, 181-93; Cairo, i., 294; Rampore Library, Nos. 66-70.

Both the volumes are written in beautiful Naskh. Dated A.H. 843.

Scribe محمد بن مرزوق بن الموشى الحسيني

No. 225.

foll. 351; lines 25; size $9\frac{1}{2} \times 5\frac{1}{2}$; $7 \times 3\frac{1}{2}$.

الفصول شرح جامع الأصول

AL FUSŪL SHARHU JĀMI' AL UṢŪL.

A rare commentary on the preceding work.

The name of the commentator is not given anywhere in the work, but on the title-page the following note, by an anonymous writer, says that it was composed by 'Alī bin Ḥusāmaddin al Muttaqī, علي بن حسام الدين المتقي (d. A.H. 977 = A.D. 1569; see Brock., vol. ii., p. 384).

هذا الكتاب هو من مؤلفات الشيخ علي بن حسام الدين المتقي
وبهط مؤلفه

The biographers of 'Alī bin Ḥusāmaddin do not mention the present work in the list of his compositions, but on comparing the present MS. with the autograph copy of *Jawāmi' al Kitāb*, جوامع الكلم, by this author, see Hand-list, No. 1411, it is found that the handwriting of the two MSS. is identical. This fact, and the frequent corrections and alterations in the present MS., support the statement of the anonymous note, and leave little doubt that the present copy is an autograph of 'Alī bin Ḥusāmaddin.

Beginning:—

الحمد لله الذي امرنا بالاعتداء بالسنة واعطانا علمها بالمنة

The commentator in the preface says that he undertook the present work in view of the fact that to his knowledge there did not exist any commentary on the *Jāmi' al Uṣūl*.

The colophon runs thus:—

حفظنا الله تعالى من آفات الدارين وعصمنا الله من ايذاء
الظالمين ونصرنا على المنافقين واعاذنا من عذاب الكافرين

Written in good *Naskh*.

Not dated, apparently 10th century A.H.

The author in the preface says that he studied the *Jāmi' al Uṣūl* under *Zayn al-Dīn Abū al-ʿAbbās Aḥmad bin Abī al-Karīm al-Wāṣiṭī*, who studied under *Majdaddīn*, the author of *Jāmi' al Uṣūl*. He further adds that as the work, *Jāmi' al Uṣūl*, was a lengthy one, it was not utilized by the public, hence the present abridgment. The *Isnāds*, repeated *Ḥadīṣ*, and commentaries on *Ḥadīṣ*, with few exceptions, are omitted.

Beside the present work and works mentioned in *Brock.*, vol. i., p. 388, vol. ii., pp. 86, 116, the following works of the author are enumerated by *Ibn Ṣhabba* in his *Ṭabaqāt*, fol. 131^b:—

- (1) *روضات الجنان في تفسير القرآن*
- (2) *المجتبى*
- (3) *شرح الشاطبية*
- (4) *كتاب الوفا*
- (5) *شرح البهجة*
- (6) *كتاب المجرى من مسند امام الشافعي*
- (7) *تميز العجز*
- (8) *الدرة في صفه الجح والعمرة*
- (9) *كتاب الزيد*
- (10) *كتاب المبتكر في الجمع بين مسائل الموصول والمختصر*

The present work is mentioned in *Köpr.*, 257; *Jeni*, 138.

On the title-page it is noted within a red circle that the present copy was transcribed for the library of *Ḥusain bin Abī Bekr bin Ibrāhīm an-Nazīlī*, a scholar of the 10th century A.H.

برسم خزنة الفقيه الاوحد النبيه الاحمد الوجيه شرف الدنيا
والدين الحسين بن ابي بكر بن ابراهيم النزلي

The aforesaid *Ḥusain bin Abī Bekr* records in the margin of the title-page the date of birth of his son, *Abū Aḥmad Abū 'l Maḥāsīn*, in A.H. 911.

ولد الولد السعيد المبارك الرشيد اليمون الجمعة ان شاء الله
تعالى ابو احمد ابو العباس بن حسين بن ابي بكر بن داؤد النزلي
شهر ربيع الآخر سنة احد عشر وتسعمائة النبته الله لبات الصالحين الخ

Three foll. before the title-page contain a few sanads and quotations from different works on Ḥadīṣ.

Foll. 1^b-2^b contain a sanad for narrating the Ḥadīṣ contained in the present work and reciting other works on different branches of Muḥammadan learning, granted by 'Abdarrahmān bin Abi Bekr aṣ Ṣiddīqī bin Ibrāhīm bin Aḥmad bin Zaid, in A.H. 912, to his son, whom he calls Najīb.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله رب العالمين على ما نعم ووصلته على سيدنا محمد
المصطفى وعلى آله اهل الصدق والوفاء واصحابه النجباء الاتقياء وبعد
فقد اجزفت الولد النجيب من امده الله بمواد توفيقه وابان له
المنهج الواضح من طريقه وجملة خلفا صالحا من سلفه . . . رواه كتب
التفسير والحدیث والفتنة واللغة والاصول والفرائض والصاب وكلما
يجوزلي روايته . . . انتهت هذه الاجازة يوم الاثنين والتاسع والعشر
من شهر ذي القعدة عام اثنا عشر وتسعمائة . . . كتب ذلك الفقير
المقير المعترف بالقصور والتقصير عبد الرحمن بن ابي بكر الصديق
بن ابراهيم بن احمد بن زيد وكذلك قرا على الولد المذكور جميع
كتاب تجريد الاصول المضعف من جامع الاصول في احاديث الرسول
للامام العلامة شرف الدين عبد الرحيم الصنولي المشهور بالبارزي وقد
اجزفت له روايته الخ

Foll. 2^b-3^a quote a different work on Ḥadīṣ.

Fol. 3^b contains a sanad, dated A.H. 1044, granted by 'Abdallah, the grandson of Ḥusain bin Ibrāhīm an Nazīlī, to his son.

Written in good Naskh.

Dated A.H. 901.

Scribe علي بن داؤد بن احمد الهبي العبي

No. 227.

fol. 111; lines 32; size $12\frac{3}{4} \times 9$; $9\frac{1}{2} \times 7$.

VOL. II.

Continuation of the same, beginning:—

ترجمة الابواب التي اولها ضاد ولم يرو في حرف الضاد
حرف الضاد وفيه كتابان

Written in a later ordinary Naskh. Dated A.H. 1185.

Scribe الحسن بن محمد بن يعقوب

No. 228.

fol. 330; lines 34; size 13×8 ; $10 \times 5\frac{1}{2}$.

تيسير الوصول الى جامع الأصول

TAISÎR AL WUSÛL ILÂ JÂMI' AL USÛL.

Another abridgment of the Jâmi' al Usûl, arranged in alphabetical order.

By Abû 'Abdallah 'Abdarrahmân bin 'Alî bin Muḥammad bin 'Umar bin 'Alî bin Yûsuf Wajthaddîn agh Shaibânî az Zabîdî bin Daiba', ابو عبد الله عبد الرحمن بن علي بن محمد بن عمر بن دايع بن علي بن يوسف وجيه الدين الشيباني الزبيدي بن دايع, who was born in Zabîd, A.H. 866 = A.D. 1461. A few months after his birth his father 'Alî went to India, where he died in A.H. 876 = A.D. 1471; hence 'Abdarrahmân was brought up by his maternal grandfather, Shurafaddîn Abû 'l Ma'rûf Ismâ'il bin Muḥammad al Mubârîzî, (d. A.H. 884 = A.D. 1479), who took every possible care and interest in his education, and trained him personally. He also received education

from his maternal uncle, Muḥammad Ṭaiyib bin Ismā'il bin Muḥammad al Mubārizī, محمد طيب بن اسماعيل بن محمد المبارزي. In A.H. 888 he studied كتاب الزهد (a work of jurisprudence by Hibatallāh, d. A.H. 728 = A.D. 1338) under 'Umar bin Muḥammad al Ash'ari (d. A.H. 887 = A.D. 1482). At the end of the same year he went to Mecca with only seven Dinars, which he had inherited from his father, and performed his first pilgrimage. He returned from Mecca to Zabīd four days after his grandfather's death in A.H. 884 = A.D. 1479, and stayed there for about a year with his uncle, and at the end of 885 A.H. = A.D. 1480, he proceeded to Mecca for the second time, and then returned again to Zabīd, where he visited Ahmad bin Ahmad bin 'Abdallāṭif az Zabīdī, احمد بن احمد بن عبد اللطيف الزبيدي (d. A.H. 893 = A.D. 1487), and studied under him the six canonical collections of traditions and other collections of Ḥadīṣ, and after completing his study under him he attended lectures on jurisprudence under Jamāladdin Abū Ahmad aṭ Ṭabari. In A.H. 896 = A.D. 1490 he performed a third pilgrimage, and in A.H. 897 = A.D. 1491 met Muḥammad bin 'Abdarrahmān as Sakhāwī, محمد بن عبد الرحمن السهوي (d. A.H. 902 = A.D. 1497) in Mecca, and attended lectures on Ḥadīṣ under him. He then returned to Zabīd and composed كشف الكرمه and بغية المستفيد (a history of Zabīd, which was highly appreciated by Shihābaddin al Malik az Zāfir 'Āmir bin Ṭāhir (A.H. 894-923 = A.D. 1488-1517), the fourth king of the Ṭāhirids of Yaman, who called the author to his court in Yaman, and showed him great favour. A few months afterwards he made an abridgment of the Buḡyat al Mustafid, and entitled it Al 'Iqd al Bāhir fi Tārīkh dawlati bani Ṭāhir, العقد الباهر في تاريخ دولة بني طاهر, dealing particularly with the accounts of the Ṭāhirid Dynasty. Soon after he was appointed a teacher of Ḥadīṣ, in Zabīd, where he continued to deliver lectures till his death in A.H. 944 = A.D. 1537.

For his life see: An Nūr as Sāfir, fol. 214; Hāj. Khal., vol. i., p. 275.

Beginning:—

الصد لله الذي يسر الوصول الى جامع الاصول من حديث الرسول

The author in the preface mentions that sanads for narrating Ḥadīṣ of the Tajrid al Uṣūl were granted to him by Ahmad bin Ahmad az Zabīdī and Muḥammad bin 'Abdarrahmān as Sakhāwī. The author at the end gives the date of composition, A.H. 916.

For other copies compare Paris, 730; Alger, 498; Rāgib, 251; Cairo, 293.

This work has been lithographed in Calcutta, A.H. 1252 = A.D. 1836.

Beside the present work and works mentioned by Brock., vol. ii., p. 480, the following are enumerated in *An Nûr as Sâfir*, fol. 223^a:—

- (1) كتاب غاية المطلوب
- (2) كشف الكرمه
- (3) مصباح المشكاة
- (4) كتاب المعراج
- (5) مولد النبي

The following colophon, written on a gilt ground within two circles on foll. 329^b and 330^a, says that the present copy was transcribed by Aḥmad bin Ṣalâh al Khawlânî for Bilâl Muḥsiu bin Aḥmad Râjih:—

الحمد لله الذي وفقني لا تمام هذا الكتاب الجليل النفيس بعد
صلاة العصر من نهار الخميس لعله ثامن عشر شهر ربيع الاول من
شهور سنة اثنين وخمسون ومائة بعد الالف من الهجرة النبوية علي
صاحبها افضل الصلوة والسلام وانا افقر عباد الله اليه واحوجهم
لديه . . . احمد بن صلاح الخولاني . . . برسم مالكة الاخ المصعب في
الله الكريم المسامح بلال محسن بن احمد راجع الخ

Written in good Naskh.

Dated A.H. 1152.

No. 229.

fol. 253; lines 32; size 12½ × 8½; 9 × 6.

تحفة الاشراف بمعرفة الاطراف

TUḤFAT AL AŞHRÂF BI MA'RIFAT AL AṬRÂF.

A collection of the traditions of the six canonical collections, and of the following works on tradition which are, in the author's opinion, equivalent to the six canonical collections in genuineness and some other respects.

- (1) كتاب الشمائل by Turmuḍī.
- (2) كتاب العلل by Turmuḍī.
- (3) عمل اليوم والليلة by Nasa'ī.
- (4) كتاب المراميل by Abū Dā'ūd.

The traditions are arranged under the Musnad of those Ṣaḥābī (Companions of the Prophet) from whom the Ḥadīṣ is narrated. The names of the Ṣaḥābī are arranged in alphabetical order. The entire work is in four volumes.

VOL. I.

Beginning:—

العدد لله رب العالمين واشهد ان لا اله الا الله وحده لا شريك له
 اله الاولين والآخرين واشهد ان محمدا عبده ورسوله ام المتقين وخاتم
 النبيين الخ

Author: Abū 'l Ḥajjāj Yūsuf bin 'Abdarrahmān bin Yūsuf bin Jamāladdīn al Mizzī al Qudā'ī al Kalbī ash Shāfi'ī, ابو الصجاج يوسف بن عبد الرحمن بن يوسف بن جمال الدين المزي القضاعي الكلبي الشافعي, was born in Ḥalab A.H. 654 = 1254 (Brock., vol. ii., p. 64, wrongly fixes birth in A.H. 643), and was taken as a child by his father to Mizza, where he was brought up. In A.H. 675, he studied under 'Alī Ibn Abī 'l Khair and others the six canonical collections and the following works:—

- (1) كتاب الحليه
- (2) مسند امام احمد بن حنبل
- (3) معجم طبراني

In A.H. 683 he left Mizza for Arabia and Egypt, where he attended lectures on different branches of Arabic literature, and soon distinguished himself as a traditionist and scholar. In A.H. 704 he came to Damascus, and settled there permanently. For the next twenty-three years and a half he taught Ḥadīṣ in the Ashrafiya Madrasah. From A.H. 727 he devoted his time to composition and transcribing MSS. (he is known as a good scribe), and in A.H. 742 = A.D. 1314 he died.

For his life and works see: Ḥuffāz, vol. iv., p. 290; Isnāwī, fol. 452; ad Durar al Kāminah, vol. ii., fol. 681; Ṭabaqāt, by Ibn Shāhba, fol. 149^b.

In the preface he says that he relied on the collections of Ḥadīṣ by

Bukhārī and Muslim, and on the works اطراف الصحيحين (which are a sort of index to the Ḥadīṣ of Bukhārī and Muslim), two independent works bearing the same name, by Ibrāhīm bin Muḥammad ad Dimishqī (d. A.H. 401 = A.D. 1010), and Khalaf bin Muḥammad al Wāsiṭī (d. A.H. 401 = A.D. 1010).

For the Ḥadīṣ of the remaining four canonical collections, and for the four works on Ḥadīṣ mentioned above, the author relied upon the work الاشراف علي معرفة الاطراف, by Abū 'l Qāsim bin 'Asākir (d. A.H. 571 = A.D. 1175). Abū 'l Ḥajjāj prefers the arrangement and style of اشراف, consequently he observed the same style and arrangement in his own work. He began the work in A.H. 696 and completed it in A.H. 722:—

وكان الشروع فيه يوم عاشوراء سنة ست وتسعين ومستمائة وختم
في الثالث من ربيع الآخر سنة اثنين وعشرين ومبعمائة

For other copies of the work see Berlin, nos. 1374-57, and Alger 499-500.

Written in good Naskh, in different hands.
Not dated, apparently 10th century A.H.

No. 230.

fol. 172; lines 32; size $12\frac{1}{2} \times 8\frac{1}{2}$; 9×6 .

Vol. II. and a portion of Vol. III. of the same.

VOL. II.

Beginning:—

من مسند عبد الله بن عباس بن عبد المطلب بن هاشم القرشي الخ

Vol. II. ends on fol. 101^a, and on 102^b Vol. III. begins thus:—

عبيد الله بن عبد الله بن عمر الخطاب

and ends abruptly with the following heading—

من مسند عبد الله بن عمر الخطاب

Written in ordinary Naskh by different hands.
Not dated, apparently 10th century A.H.

No. 231.

fol. 224; lines 32; size $12\frac{1}{2} \times 8\frac{1}{2}$; 9×6 .

Continuation of Vol. III. of the same.

Beginning:—

ومن مسند عبد الله بن عمر بن هلال

Written in ordinary Naskh.

Dated A.H. 1259.

No. 232.

fol. 314; lines 32; size $12\frac{1}{2} \times 8\frac{1}{2}$; 9×6 .

VOL. IV. of the same.

Wrongly designated in the title-page as 3rd part (الجزء الثالث).

Beginning:—

سعيد بن مسيب الخزومي عن ابي هريره

Written in ordinary Naskh.

Dated A.H. 1126.

This manuscript and the preceding one are written by the same scribe يعقوب بن مصعب بن حسين.

No. 233.

fol. 171; lines 27; size $10\frac{1}{2} \times 7$; 7×5 .

النكت الظراف على الاطراف

AN NUKAT AZ ZIRÂF 'ALÂ AL ATRÂF.

A work believed to be unique, containing a collection of Ḥadīṣ not included by Mizzi in his work, Tuhfat al Ashrâf (see preceding Nos. 229-32), and corrections of the mistakes committed by him in the same.

By Ahmad bin 'Ali bin Muhammad bin 'Ali bin Hajar al 'Asqalâni, احمد بن علي بن محمد بن علي بن حجر العسقلاني (d. A.H. 852 = A.D. 1449).

For his life see the present vol., p. 49, No. 159.

Beginning:—

الصد لله الذي لا تتعقب احكامه ولا ينقد ولو كان اليهر مدادا
لكلماته كلمه الخ

Ibn Hajar in the preface says that the work *Tuḥfa al-ashraf* is unanimously admitted to be an authority on the subject, but when he devoted his time to reading and studying the work he noticed several omissions of Ḥadiṣ, and mistakes, which he sometimes noted in separate papers, and sometimes on the margin of his own copy of the *Tuḥfa*. Subsequently he found that the following authors:—

- I. Muḡaltâ'i at Turki (d. A.H. 762 = A.D. 1361);
- II. Ḥâfiẓ Ibn Kaṣîr (d. A.H. 774 = A.D. 1373);
- III. Ḥâfiẓ 'Abdarrahîm 'Irâqî (d. A.H. 806 = A.D. 1404);
- IV. Waliaddin bin 'Abdarrahîm al 'Irâqî,

had also pointed out the omissions and mistakes of Mizzi, which they noted down on the margins of their copies of the *Tuḥfa*, and on which they had composed small treatises. After that, Ibn Hajar discovered that Mizzi himself had collected some of the omitted Ḥadiṣ in his small treatise *لواحق الاطراف*. It is said in the preface that Ibn Hajar, at the request of some of his friends, composed the present work, basing it on his notes and on the treatises of the authors mentioned above.

A note on the title-page, copied from an autograph note on the title of the autograph copy of *An Nukat*, says that Ibn Hajar, in A.H. 839, collected the materials for the present work, together with the notes on the margin of his own copy of *Tuḥfa al-ashraf* and other notes made by him in A.H. 805.

النكت الطرف علي الاطراف جمع الفثير احمد بن علي بن حجر
الشافعي نقلت من حواشي نسختي من كتاب الاطراف للمزي في
اواخر سنة تسع وثلاثين وثمانائة وكنت كتبت منه شيئاً يسيراً
في سنة خمس وثمانائة ثم الصلت فيه اشهاد والله المستعان هكذا
وجدت ذلك بخط جامعه تغمده الله تعالى برحمته باول نسخته المنقول
هذا منها

The title-page bears the two following notes by persons in whose possession the MS. was for some time.

(i) Written in A.H. 999, by Şafī'addīn bin 'Alā' as Şāfawī, ملكه اضعف
عباد الله القوي صفي الدين بن علمه الصفوي صفي الله قلبه لصفاء
صبعته عام ٩٩٩.

(ii) Written by Yaḥyá bin 'Isá, من الصد لله رب العالمين ملكه من
فضل ربه الفقير الي الله يعقيل بن عيسى.

Another note on the margin of the last fol. says that the present copy has been compared with the autograph copy, بلغ مقابلة باصل
المصنف الذي هو يخطه والله الصد والمنة.

Ibn Hajar in the following colophon gives the date of his notes on the margin of the Tuḥfah as A.H. 802, and the date of completing the present composition, comprising those notes, as A.H. 839.

آخر ما جمعته من حواشي الاطراف ولله الحمد وامسأله العفو علقمت
سنة اثنين وثمانمائة وفرغت من نقلها يوم الاحدلى حاهر ذيقعدة
عام تسع وثلاثين وثمانمائة

The colophon is certified to be Ibn Hajar's colophon by the scribe thus:-

هذا لفظه بصروفه ومن خطه تعدده الله برحمته اكملت ذلك يوم
الخميس سابع المحرم سنة سبع وخمسين وثمانمائة بالمسجد الحرام
كتب محمد المدعو عمر بن فهد المكي الهاشمي

The scribe محمد المدعو عمر بن فهد المكي, a well-known traditionist, author of Al Mu'jam and a pupil of Ibn Hajar, died in A.H. 885 = A.D. 1480. See Brock., vol. ii., p. 175.

Written in Magribi character.

Dated A.H. 857.

Foll. 2-21^b and foll. 57-69 are written in good Naskh, by a different hand from the rest of the MS. The condition of the MS. suggests that the scribe obtained possession of the foll. numbered above belonging to an older MS., and then transcribed the remaining portions from the autograph copy.

No. 234.

fol. 439; lines 20; size $11 \times 7\frac{1}{4}$; $7\frac{1}{2} \times 5$.

مجمع الزوائد ومنبع الفوائد

MAJMA' AZ ZAWÂ'ID WA MANBA'
AL FAWÂ'ID.

A collection of the traditions which, in the author's opinion, are worth being added to the Hadîş of the six canonical collections.

By Nûraddîn bin Abû 'l Hasan bin 'Alî bin Abî Bakr bin Sulaimân bin Hajar al Haişami, نورالدين بن ابو الحسن بن علي بن ابي بكر بن سليمان بن حجر الهيثمي, an eminent scholar, Sâfi and traditionist, who was born in A.H. 735 = A.D. 1334, and died in Cairo in A.H. 807 = A.D. 1405.

For his life see: Husn al Muḥādarah, fol. 176; Tâj at Ṭabaqât, vol. ix., fol. 90^a; Brock., vol. ii., p. 76. Hâj. Khal., in vol. ii., p. 360, says the author collected the materials from the following works:—

- I. Musnad of Imâm Ahmad bin Ḥanbal, *d.* A.H. 241 = A.D. 855.
- II. Musnad by Abî Bakr al Bazzâz, *d.* A.H. 292 = A.D. 905.
- III. Musnad of Abû Ya'la al Mauşali, *d.* A.H. 446 = A.D. 1064.
- IV. Three Ma'âjim, Al Mu'jam aṣ Ṣagîr, Al Mu'jam al Awsaṭ, and Al Mu'jam al Kabîr, by Sulaimân bin Ahmad at Ṭabarâni, *d.* A.H. 360 = A.D. 971.

Beginning abruptly thus:—

هذا قلم نسأله ولم يصدئنا فقال مالكم لا تكلمون ولا تذكرن الله
قولوا الله احمد والحمد لله وسبحان الله و بصدده الخ

The present copy is the first of the four parts, as would appear from the following colophon:—

تم الجزء الاول من اربعة اجزاء من مجمع الزوائد بصد الله تعالى
ومنه ولطفه

A few foll. at the beginning are wanting.

For another copy see Cairo, vol. i., p. 349. The work is not printed.

Written in good Naskh.

Dated A.H. 1021.

Scribe محمد بن الحاج ناصر بن محمد

AL MASÂNÎD.

No. 235.

fol. 45; lines 22; size $10\frac{1}{2} \times 6$; $7 \times 5\frac{1}{2}$.

مسند أبي حنيفة

MUSNADU ABÎ ḤANÎFA.

A collection of Musnad Ḥadīṣ, i.e. Ḥadīṣ related from the Prophet in the proper chain of Isnād.

By Imām Abū Ḥanifa Nu'mān bin Ṣābit al Kūfi, *أبو حنيفة*, نعمان بن ثابت الكوفي, the founder of the Ḥanafī school, and the first of the four founders of the four sects of Sunnī. The date of birth of this Imām is much confused by his biographers. The author of *Al Jawābir al Muḍīyah* mentions three dates, viz. A.H. 61, 63, and 80, and holds the last date as correct, *والصحيح انه ولد ثمانين وقيل احدى وستين*. Almost all his biographers agree that the Imām died in A.H. 150 = A.D. 767, and it has been mentioned by several reliable biographers that he died at the age of 70. This at once suggests that he was born in A.H. 80 = A.D. 699. This date is supported by the statement of the Imām's son Ḥammād (*d.* A.H. 196 = A.D. 812) and his grandson Ismā'il (*d.* A.H. 212 = A.D. 828), both of whom say that he was born in A.H. 80 = A.D. 699, *قال سمعت الواقدي يقول سمعت حماد بن ابي حنيفة يقول ولد ابي سنة ثمانين وقال اسمعيل بن* See No. 233, *Jam'ū Masānīdi, Abi Ḥanifa*, fol. 9^a, *حماد بن ابي حنيفة . . . ولد جدى سنة ثمانين*. See *Ibn Khallikān*, vol. ii., p. 163. Beside these statements we have Abū Ḥanifa's own statement regarding his date of birth in A.H. 80 in the present Musnad, fol. 45^a.

أبو حنيفة قال ولدت سنة ثمانين وقدم عبد الله بن انس صاحب رسول الله صلى الله عليه وسلم بالكوفة

After devoting a short time to preliminary education, he engaged in trade, when Imām Shu'bi al Kūfi (*d.* A.H. 109 = A.D. 728, see *Ansābu Sam'āni*, p. 334) advised him to continue his studies. By his advice Abū Ḥanifa left trade and began to study the different branches of Islamic literature under various traditionists and scholars, and mostly under *Shaikh* Ḥammād bin Sulaimān (*d.* A.H. 120 = A.D. 738),

a well-known lecturer and professor of jurisprudence in Kûfa, and in a short period he secured a wide reputation for learning, and commanded the highest respect for his knowledge. In A.H. 120 Abû Hanîfa was appointed a lecturer at Kûfa in Hammâd's place, and the fame of his lectures reached distant countries within a very short time, and people from every quarter began to flock to him. Although he has not narrated a very large number of traditions, he is generally admitted to be an authority on the same. He devoted the greatest part of his time to delivering lectures and holding discourses with atheists and infidels, whom he overcame. These discourses gained for him a world-wide celebrity, and in a very short time he was declared Imâm. He thus founded the Hanafi school, which is regarded as most reasonable and philosophical.

Imâm Mâlik, the founder of the Mâlikî school (for his life see the present volume, p. 1), in connection with Abû Hanîfa's powers of reasoning and argument, remarks that if Abû Hanîfa had intended to prove a wooden pillar to be one of gold, he could easily have done so.

قيل لمالك هل رأيت أبا حنيفة قال نعم لو كلمته في هذه
السارية أن يجعله ذهباً لقام بعجته

See Ibn Khallikân, vol. i., p. 164.

Abû Hanîfa's authority in jurisprudence is unanimously admitted. As regards his merit, Imâm Shâfi'î, the founder of the Shâfi'î school (d. A.H. 204 = A.D. 820), says that he who wishes to learn jurisprudence must have recourse to Abû Hanîfa.

من اراد ان يتبحر في الفقه فهو عيال على ابي حنيفة وكان ابو
حنيفة ممن وفق له الفقه

See Ibn Khallikân, vol. ii., 164.

Abû Hanîfa was widely known for his devotion and piety. On account of his piety, and fearing the responsibilities of Qâdîship, he more than once refused to accept the post of Qâdî of Kûfa. In the reign of Marwân II. (A.H. 127-132 = A.D. 744-750) he had to suffer punishment when he declined the post of Qâdî, and was obliged to leave Kûfa for Mecca. In the reign of Ja'far Mansûr, the second Abbaside Caliph (A.D. 136-158 = A.D. 754-775), he came back to Kûfa, and towards the end of A.H. 150 he was called by the Caliph to Bagdâd, and offered the post of chief judge (ناضي القضاة), but he declined the appointment. The Caliph, on hearing of the refusal, ordered the Imâm to be brought to him immediately by force, and gave him two alternative orders, either to take the appointment or go to jail. The Imâm preferred the latter. A few days afterwards

the Imâm was called to the court and again asked to accept the appointment. But the Imâm did not alter his mind, and refused more strongly than before. The Caliph became very angry, and ordered him to be punished publicly with ten stripes daily. The Imâm preferred this disgraceful punishment to the acceptance of the appointment. This tyranny, which continued for ten days, ended in the death of the great Imâm Abû Hanîfa, which took place in Bagdâd in A.H. 150 = A.D. 767. He was buried in the cemetery called Al Khaizurân. It is said that his funeral prayers were attended by fifty thousand people, and that they were repeated not less than six times. He left behind him a son, Hânuwâd, and a large number of followers and pupils, and even to this day the number of his followers greatly exceeds that of the followers of the other three schools.

For his work and life see: Ibn Khallikân, vol. ii., p. 163; Huffâz, vol. i., p. 151; Mir'ât al Janân, fol. 78; Al Jawâbir al Muḍiyah, fol. 13; *Khairât al Ḥisân*, 'Uqûd al Jumman, *Ṭabaqât al Ahnâf* by Mullâ 'Alî Qârî, fol. 63; *Ṭabaqât Sâdat al Ahnâf*, fol. 4; *Taqrib al Tahdîb*, p. 262; *Arbutnot's History*, p. 87; *Brock.*, vol. i., p. 169; *Hâj. Khal.*, vol. ii., p. 230; *Tâj at Ṭabaqât*, vol. ii., part I., fol. 695.

Beginning:—

الحمد لله الذي شرع لنا ديناً قويمًا وهدانا إليه صراطاً مستقيماً الخ

The Musnad of Imâm Abû Hanîfa, like the Muwattâ of Imâm Mâlik (see present vol., No. 121), exists in sixteen forms, in which the traditions are narrated from different sources (see for the details of fourteen forms, present vol., No. 238). The present Musnad is collected by Mûsâ bin Zakarya bin Ibrâhîm bin Muḥammad bin Sa'id al Ḥaṣkafî (d. A.H. 650 = A.D. 1252), and is narrated with his Isnâd to Abû Hanîfa.

اما بعد فهذه مسند الامام ابي حنيفة رضي الله تعالى عنه برواية
الصكفي ذكر اسناده عن حماد بن سليمان مسلم الاشعري

Beside the present, the following works of the Imâm are mentioned by Mullâ 'Alî Qârî in his *Ṭabaqât*, fol. 14^a-15^b:—

- (1) الفقه الاكبر
- (2) كتاب الوصايا
- (3) العالم والمتعلم

The existence of the third work cannot be traced at present in any catalogue, but Mullâ 'Alî Qârî in the same *Ṭabaqât* mentions the names of persons who had seen the work, and expresses his desire to write a commentary on the same if he could get a copy of it.

لعلي اذا ظفرمت بالعالم والمتعلم اشرحه بعون الله

After carefully searching the list of 'Alī Qārī's compositions, we do not find any commentary on the work, hence it appears that 'Alī Qārī did not succeed in getting a copy of the same.

Beside those mentioned above, the following works—

(1) كتاب الاوسط

(2) كتاب المقصود

are mentioned by the authors of *Ḥadāiq al Ḥanafiya* as being Abū Ḥanīfa's compositions, but the existence of these two works is also not traced. In the present *Musnad*, towards the end, we find that a few *Ḥadīṣ* have been directly transmitted by Abū Ḥanīfa from the *Ṣahābi* Anas bin Mālik (*d.* A.H. 92 = A.D. 687); but the truth is that he had not received any *Ḥadīṣ* from him (see *Ḥuffāz*, vol. i., p. 151). Mullā 'Alī Qārī, in his commentary, No. 237, has a long discussion on the point, but fails to give us any final opinion on the subject. The present *Musnad* is not mentioned in any catalogue, but it was printed in the *Aṣṣaḥ al Maṭābi'* of Dehli in A.D. 1903.

The present MS. bears two seals of

المتوكل علي الله المنان بن مولانا نورالدين ميان

one towards the end and another on the title-page.

Written in good *Naskh*.

The present MS. and MS. No. 122 are both written in the same hand, with the same date (A.H. 1005), by the scribe نواب بن محمد ميان

No. 236.

fol. 96; lines 10; size 9 × 6½; 6½ × 3.

Another copy of the same, beginning like the above.

The following note was written (apparently in the 14th century A.H.) by Bashiraddin Ahmad, who says that he studied a few *Ḥadīṣ* of the present *Musnad* under Maulawī Muḥammad Ishāq ad Dehlawī, a well-known Indian traditionist and Arabic scholar, who received the sanad for narrating *Ḥadīṣ* from his grandfather *Shāh* 'Abdal 'Azīz (*d.* A.H. 1228 = 1813). Maulawī Muḥammad Ishāq died in Mecca in A.H. 1262 = A.D. 1846 (see *Ḥadāiq al Ḥanafiya*, p. 473).

بسم الله الرحمن الرحيم

الحمد لله رب العالمين والعاقبة للمتقين والصلوة والسلام على

رسوله محمد وآله واصحابه اجمعين اما بعد فيقول بشير الدين احمد

حفا الله عنه بالحسنات قد سمعت بعض الصديق من هذا المسند بن
 مولانا محمد اسحق الدهلوي المشهور في الآفاق بالمحدث وقرأت
 عليه بعضها باسناد جده المشهور بمولانا عبد العزيز حضر الله روحه
 واجازلي بعضها باسناد الصبيحة الي الفصكي (الصكفي) وقال
 هو حدثنا باسناد الصبيحة الي الامام النعمان بن ثابت ابي حنيفة
 الكوفي رحمه الله وهو قال قد سمعنا عن حماد وغيره كذا في هذا
 الكتاب والله اعلم بالصواب

The marginal notes are not frequent.

Written in Nasta'liq.

Dated A.H. 1263.

سليم صدائي Scribe

No. 237.

fol. 96; lines 10; size 9 × 6½; 6½ × 3.

شرح مسند ابي حنيفة

SHARHU MUSNADI ABÎ HANÎFA.

A commentary on the above Musnad.

By Mullâ 'Alî bin Sultân Muḥammad al Qârî al Hirawî, مولانا علي بن سلطان

القاري الهروي، a well-known scholar, traditionist, and the author of a large number of compositions. He was born in Herat. The date of his birth is not given by his biographers. 'Alî Qârî travelled to Mecca, where he thenceforward permanently resided, and studied there under Shâikh 'Abdallah as Sindhî al Makki (d. A.H. 996 = A.D. 1589), Shihâbaddîn Ibn Hajar al Haiṣamî (d. A.H. 978 = A.D. 1566), Shsikh Qutbaddîn Muḥammad bin Muḥammad al Ḥanafî al Makki (d. A.H. 990 = A.D. 1583), and other scholars and traditionists. His natural intelligence and industry made him a master of learning. In a short time the fame of his learning and the reputation of his authorship spread far and wide. Though 'Alî Qârî's compositions are less in number than those of Suyûtî, they are highly regarded and more valued than Suyûtî's, as 'Alî Qârî based his work on critical investigation as well

as on quotation from others, while Suyūṭī (see No. 123) based his work generally on quotation.

'Alī Qārī died in A.H. 1014 = A.D. 1605. For his life and work see: *Khulāṣat al Aṣar*, vol. iii., p. 185; *'Iqd al Jawāhir*, fol. 66; *Tāj at Ṭabaqāt*, vol. xi., fol. 59; *Ithāf an Nubalā*, p. 325; *Ḥadāiq al Ḥanafiyah*, p. 399; Brock., vol. ii., p. 394.

Beginning :--

الصد لله الذي هدانا الى الملة الصنفيه - اما بعد فيقول خادم
الكتاب القديم والحديث التويم علي بن سلطان محمد القاري ان هذا
فتح لطيف وشرح شريف للمستند المستند الى الامام الاعظم الخ

On fol. 2", 'Alī Qārī says that Shaikh 'Abdallah as Sindhi (d. A.H. 996 = A.D. 1589) reads the name of the narrator of the Musnad as Khaskafi, but 'Alī Qārī, referring to *Al Jawāhir al Muḍiyah*, corrects it as Ḥaṣkafi:

الخصكفي بفتح الفاء المعجمة وسكون الصاد المهملة فاء مفترحة
فكاف فياء نسبة كذا وأيته مضبوطاً بخط شيخنا مولانا عبد الله السندهي
رحمه الله تعالى لكن في الجواهر المضيه في طبقات الصنفيه للشيخ
عبد القادر القرشي الخصكفي بفتح الفاء المهملة وسكون الصاد
المهملة وفتح الكاف وفي اخرها الفاء نسبة الى حصن كيف مدينة
من ديار بكر

The title of the commentary is not mentioned anywhere in the present work, but 'Alī Qārī incidentally mentions its title as *Musnad al Anām* in the preface of his work *Ṭabaqāt al Aḥnāf* (see Hand-list, No. 2451), thus:—

اما بعد فيقول الواثق بكرم ربه الباري علي بن سلطان محمد
القاري لما وفقني الله بسعائه بلطفه العفي وتوفيقه الوفي على كتابة
مسند الانام شرح مسند الامام

The following colophon, which has been copied from an autograph copy, gives the date of composition as A.H. 1012, in Mecca:—

كتب مولفه علي بن سلطان محمد القاري عامه ربه الباري بلطفه
الصفي وكرمه الوفي بمكة المشرفة المكرمة وقبلة الكوفة المعظمة يوم
الجمعة المباركة من مشهور عام النبي عشر بعد الالف من الهجرة النبوية

A note below the colophon gives the date of transcription as A.H. 1083.

هذا تاريخ التصنيف وتاريخ الكتابة سنة ١٠٨٣

Another note below the above note says that the present MS. is a copy of an autograph copy.

نقل من خط مصنفه كتبه مصد علي الكوكبي ثم ملا صادق اللاهوري

The present commentary with its text was printed first in A.H. 1300 = A.D. 1884, at the Muhammadi Press, Lahore, and again at the Mujtaba'i Press, Dehli, A.D. 1903.

Written in good Naskh.

Dated A.H. 1083.

No. 238.

fol. 464; lines 25; size $9\frac{1}{2} \times 4$; 9×6 .

جمع مسانيد ابي حنيفة

JAM'U MASÂNIDI ABÎ HANÎFA.

(also called Musnadu Khwârazmî, مسند خوارزمي)

A collection of Musnad Ḥadīṣ transmitted from Abû Ḥanîfa, by the following 14 authors:—

I. Abû Muḥammad 'Abdallah bin Muḥammad bin Ya'qûb bin al Ḥârīṣ al Ḥârīṣī, ابو محمد عبد الله بن محمد بن يعقوب بن العارص العارضي (d. A.H. 340 = A.D. 952, see al Jawâhir al Muḍiyah, fol. 130).

II. Ḥāfiẓ Abû'l Qāsim Ṭalḥa bin Muḥammad bin Ja'far, الحافظ ابو القاسم طلحة بن محمد بن جعفر (d. A.H. 380 = A.D. 992).

III. Ḥāfiẓ Abû'l Ḥasan bin Muḥammad bin Muẓaffar bin Mūsā bin 'Īsa bin Muḥammad, الحافظ ابو الحسن بن محمد بن مظفر بن موسى (d. A.H. 374 = A.D. 986).

IV. Ḥāfiẓ Abû Na'im Aḥmad bin 'Abdallah bin Aḥmad al Iṣfahānī, ابو نعيم احمد بن عبد الله بن احمد الاصفهاني (d. A.H. 430 = A.D. 1039)

- V. Abū Bakr Muḥammad bin Abdalbāqī bin Muḥammad al Anṣārī, أبو بكر محمد بن عبد الباقي بن محمد الأنصاري (d. A.H. 303 = A.D. 915).
- VI. Abū Aḥmad 'Abdallah bin 'Adī al Jurjānī, أبو أحمد عبد الله بن عدي الجرجاني (d. A.H. 365 = A.D. 977).
- VII. Ḥasan bin Ziyād al Lu'lu'i, حسن بن زياد اللؤلؤي (d. A.H. 204 = A.D. 820).
- VIII. Ḥāfiẓ 'Umar bin al Ḥasan Ashnānī, الحافظ عمر بن حسن الأشناني (d. A.H. 347 = A.D. 961).
- IX. Ḥāfiẓ Abū Bakr Aḥmad bin Muḥammad bin Khālid, الحافظ أبو بكر أحمد بن محمد بن خالد الكلاعي (d. A.H. 305 = A.D. 821).
- X. Ḥāfiẓ Abū 'Abdallah Muḥammad bin Ḥusain bin Muḥammad bin Khusrāw, الحافظ أبو عبد الله محمد بن الحسين بن محمد بن خسرو (d. A.H. 523 = A.D. 1129).
- XI. Imām Abū Yūsuf Qāḍī al Quḍāt, إمام أبو يوسف قاضي القضاة (d. A.H. 182 = A.D. 797). The collection of Musnad traditions narrated by Abū Yūsuf is called نسخة أبي يوسف.
- XII. (a) Imām Muḥammad bin al Ḥasan ash Shaibānī, إمام محمد بن الحسن الشيباني (d. A.H. 180 = A.D. 804). The collection of traditions narrated by Imām Muḥammad is called نسخة إمام محمد.
- (b) A few Musnad Ḥadīṡ quoted by Imām Muḥammad from Abū Ḥanīfa which are mentioned in his work al-Āṣār.
- XIII. Ḥammād, son of Abū Ḥanīfa, شيخ حماد ولد أبي حنيفة (d. A.H. 196 = A.D. 812).
- XIV. Abū al Qāsim 'Abdallah bin Muḥammad bin Abī al 'Awām, أبو القاسم عبد الله بن محمد بن أبي العوام (d. A.H. 405 = A.D. 1014).
- Author: Abū 'l Mu'aiyid Muḥammad bin Muḥammad al Khawārazmī, أبو المؤيد محمد بن محمد الخوارزمي الطيب (d. A.H. 593 = A.D. 1197). He studied jurisprudence under Ṭābir bin Muḥammad al Ḥafṣī, and travelled to Bagdād and Damascus, where he studied Ḥadīṡ, and then returned to Khawārazm, of which

place he was appointed *Khatib* and *Qāḍī*. A few years later he resigned the appointment and went to Mecca to perform the pilgrimage, and from Mecca he came to Egypt, and then to Damascus, and thence to Bagdād, where he delivered lectures on jurisprudence till his death in A.H. 665 = A.D. 1266. For his life see: *al Jawāhir al Muḍiyah*, fol. 128^b; *Tāj at Ṭabaqāt*, vol. viii., fol. 97; *Hāj. Khal.*, vol. ii., p. 320; *Brock.*, vol. i., p. 169.

Beginning:—

يَتَوَلَّى أضعف عباد الله تعالى واحقرهم واحوجهم الى عفره وافقرهم
 محمد بن محمد الخوارزمي مولدا الحمد لله الذي سقانا بطوله من
 اصفى شرائع الشرائع

The author, in his preface, says that when he was in Syria he heard that some ignorant Syrian, out of evil motive and malice, condemned *Abū Hanīfa* for his weakness in *Hadīṣ*, and for having left no composition on the same; hence the present work.

No MS. copy of the work is mentioned in any catalogue, but the work was printed in Dehli in A.H. 1300 = A.D. 1884, and again at the *Dāirat al Ma'ārif Press*, Hyderabad, in 1916.

Written in good *Naskh*.

Dated A.H. 1246.

No. 239.

fol. 188; lines 15; size $10\frac{1}{2} \times 6\frac{1}{2}$; 9×5 .

Another correct copy of the first part of the same, designated here as *الجزء الاول من مسند الامام* corresponding with foll. 1-296 of the preceding copy.

Written in good *Naskh*.

محمد كامل بن صالح محمد الكتاني الصفي منها

fol. 225; lines 16; size $11\frac{1}{2} \times 7\frac{1}{2}$; 9×5 .

[شرح مسند أبي حنيفة]

[SHARḤU MUSNADI ABÎ ḤANÎFA.]

A commentary on the Musnad of Abû Ḥanîfa, transmitted from him by Ḥasan bin Ziyâd al Lu'lu'î (d. A.H. 204 = A.D. 820), and according to Ḥârîṣî's (d. A.H. 340 = A.D. 952) narration, arranged by Qâsim bin Ḥasan (d. A.H. 879 = A.D. 1474). The arrangement and division are the same as are generally observed in Arabic works on jurisprudence. A note on the margin of the title-page says that the present commentary is by Mullâ 'Âbid Sindhî, on the Musnad according to the narration of Ḥaṣkafî, شرح مسند أبي حنيفة بروايت حصكفي از ملا عابد سندهي. This however cannot be so, since the text does not agree with Ḥaṣkafî's work (see above, No. 235). The contents of the text are exactly the same as those of the Musnad according to Ḥârîṣî's narration, mentioned in Berlin, No. 1255.

Mullâ 'Âbid Sindhî was born in Sindh, and was taken to Arabia by his father, who settled there. He received his education in Yaman, acquiring considerable knowledge in many branches of learning, especially in Ḥadîṣ. He died in Modina in A.H. 1257 = A.D. 1841, and was buried in the cemetery called al Baqî'. It has been mentioned in Ḥadâiq al Ḥanafiya, p. 473, that 'Âbid composed a commentary on the Musnad under the title of Al Mawâhib al Latîfah. The present copy is incomplete, and begins abruptly with كتاب النكاح, and the name of the commentator as well as that of the commentary are not found.

The commentator refers in some places to Yaman, and praises it very highly. On fol. 172^b, he says that he secured an autograph copy of the commentary by Mullâ 'Alî Qâri (see No. 237).

لكني وجدت الشرح بخط علي القاري بمدينة منوره علي صاحبها
افضل الصلوة والسلام في سنة ثلثين ومائه والتم

This fact and the above note taken together give some reason to think that the commentary is by Mullâ 'Âbid Sindhî. For that author's life, see Ḥadâiq al-Ḥanafiya, p. 473.

Beginning :—

كتاب النكاح ابو حنيفة من الثمام بن عبد الرحمن بن عبد الله
بن مسعود الكوفي يكتلى بابي عبد الرحمن ثولى الفقهاء بالكوفة

The work has not been printed.

Written in ordinary Nasta'liq.

Not dated, apparently 13th century A.H.

No. 241.

fol. 344; lines 20; size $9\frac{1}{2} \times 6\frac{1}{2}$; $7\frac{1}{2} \times 4$.

مسند ابي داؤد الطيالسي

MUSNADU ABÎ DÂ'ÛD AT ṬAYÂLASÎ.

An old and extremely rare copy of Musnad Ṭayâlasî, containing a collection of Musnad Ḥadîṣ.

By Sulaimân bin Dâ'ûd, سليمان بن داود, commonly called Abû Dâ'ûd At Ṭayâlasî, the well-known traditionist of Baṣra, who studied Ḥadîṣ under شعبه بن حجاج البصرى (d. A.H. 150 = A.D. 767), ابن عون البصرى (d. A.H. 160 = A.D. 777), and others. He died in A.H. 204 = A.D. 820. For his life see: Ḥuffâz, vol. i., p. 322; Mir'ât al Janân, fol. 108b; Ḥâj. Khal., vol. ii., p. 231.

Beginning with Isnâd thus:—

به نستعين رب تم بعونك اخبرنا القاضي ابو المكارم احمد بن
محمد بن عبد الله بن عبد الرحمن بن محمد بن قيس اللبان المعدل
قراءة عليه وانا اسمع باصفهان في سنة اثنين وتسعين وخمسمائة قيل
به اخبركم ابو علي الحسن بن احمد بن الحسن الصداد المقرئ قراءة
عليه وانت تسمع في محرم سنة اثنتي عشرة وخمسمائة فاقربه قال
اخبرنا الامام ابو نعيم احمد بن عبد الله بن احمد بن فارس العافظ
قراءة عليه وانا اسمع (في المحرم سنة اثنين وعشرين واربعمائة) اخبرنا
ابو محمد عبد الله بن جعفر بن احمد بن فارس (قراءة عليه في اربع

واربعين وثلاثمائة) قال حدثنا ابو بشر يونس بن حبيب قال حدثنا ابو داؤد الطيالسي قال احاديث ابي بكر رضي الله تعالى عنه

The portions within brackets in the above Isnād were added by some readers, apparently of the 7th century A.H.

The present Musnad is divided into eleven Parts, most of which begin with Isnād.

Part I., foll. 1-38.	Part VI., foll. 159-199.
Part II., foll. 39-97.	Part VII., foll. 200-229.
Part III., foll. 78-108.	Part VIII., foll. 230-256.
Part IV., foll. 109-126.	Part IX., foll. 257-286.
Part V., foll. 127-158.	Part X., foll. 287-317.
Part XI., foll. 318-344.	

Each Part except the ninth, which is slightly defective at the end, bears towards the end autograph sanads and notes of male and female traditionists, numbering not less than 300 in all, of the 7th and 8th centuries A.H., who studied from the present copy. Of these the following are important:—

I., fol. 344. Sanad dated A.H. 685. The writer of this sanad, who does not reveal his name, says that 'Afifaddīn Abū Ibrāhīm Ishāq bin Yahyā (d. A.H. 715 = A.D. 1315), the owner of the copy, Abū 'l-'Ulā Mahmūd al Bukhārī (d. A.H. 700 = A.D. 1300), As'ad Hamza (d. A.H. 735 = A.D. 1336), and others, while studying a copy of the work belonging to the Ma'rasah Nūrīya under 'Alī bin Aḥmad bin 'Abdulwāhid (d. A.H. 690 = A.D. 1291), in the Madrasah Diyāliya, Damascus, compared the present MS. with that copy and received sanads for narrating the Ḥadīṣ of the present work from 'Alī bin Aḥmad, a pupil of Qāḍī Abū al Makārim Aḥmad bin Muḥammad (d. A.H. 597 = A.D. 1202) and Abū Ja'far Muḥammad bin Aḥmad (d. A.H. 603 = A.D. 1206). It is also stated here that the students finished all the eleven parts of the MS. in eleven sittings, each of which is marked on the margin.

سمع جميع هذه المجلدة وهي جميع كتاب المسند تأليف الامام ابي داؤد الطيالسي رحمة الله على الشيخ الامام الاعلم الكبير العلامة بقية المشائخ مسند الشام رحلة الطلبة فخر الدين ابي الحسن علي بن احمد بن عبد الواحد بن احمد المقدسي قراءة باجازته من ابي المكارم احمد بن محمد بن عبد الله بن النبان و ابي جعفر مصدق بن احمد الشيدلاني بسماعهما من ابي علي الصداق وسمعنا المسمع ايضا من اوله الى ثوله في ترجمة عدي بن حاتم ومرواه النبي صلى

الله عليه وسلم عن اييه وقوله ان ابي كان يصل الرحم العديف ومن
اول مسند النساء إلى الافراد عن انس بن مالك ومن ترجمة هضاض
عن ابي هويره الي اخر الكتاب عن الامامين موفق الدين ابي محمد
عبد الله بن محمد قدامة وعز الدين الشرح محمد بن العافظ عبد
الغني بن عبد الواحد بن علي بن سرور المقدسي بسامع موفق الدين
بن ابي الفتح محمد بن عبد الباقي بن البطي بسامعه من ابي الفضل
احمد بن الحسن بن احمد العداد وبسامع عز الدين من ابي المكارم
الليثاني المذكور بسامعه من ابي الحسن احمد العداد بسامعهما من
العافظ ابي نعيم احمد بن عبد الله بن احمد بن اسحق عن ابي محمد
عبد الله جعفر بن احمد بن فارس عن ابي بشر يونس بن حبيب بن
عبد القاهر العجلي عن الامام ابي داؤد سليمان بن داؤد بن الجارود
الطيالسي رحمة الله عليه بقراءة الشيخ الامام الاعلم نور الدين ابي
الحسن علي بن مسعود بن نفيس الموصلي ثم الحلبي ابقاه الله الصاعقة
السادة الفضلاء صاحب هذه النسخة المولى الصدر الامام العالم
الرئيس النبيل عفيف الدين ابو ابراهيم اسحق بن يعقوب بن ابراهيم
الامدي ادام الله فضائله والولد السعيد مؤيد الدين ابو المعالي اسعد
بن الصدر الكبير الرئيس عز الدين ابو يعلى حمزه بن الصدر الكبير
مؤيد الدين اسعد بن المظفر التميمي المعروف بابن الثلثاني بفوات
المجلس الاخير وقد اعيد له فكل له سماع جميع هذا الكتاب وشهاب
الدين ابو العباس احمد بن عمر بن محمد بن علي الصالحي الكاتب
وابو الفضل يوسف وابو العباس احمد ابنا الشيخ شعبان بن يونس بن
شعبان بن ابي الفتح العدوي وعلاء الدين ابو الحسن علي بن عثمان
بن احمد بن اليزدي وابو العباس احمد وابو عبد الله محمد ابنا عبد
العزیز بن احمد بن المعلم الساعوري وشمس الدين ابو الفضل عبد
الاحد وابو الفتح عبد الملك وابو عبد الله محمد بنو سعد الدين ابي
محمد سعد الله بن عبد الاحد بن سعد الله بن نعيم العراني ومثبت
الامامه ابو العلاء محمود بن ابي بكر بن ابي العلاء بن علي بن ابي العلاء

البهاري الكندي الفرضي اصله الله وسمع بقوت المجلس الاول
 والسابع شمس الدين ابو حفص عمر بن الشيخ العلامة شرف الدين
 ابي العباس احمد بن ابراهيم بن صباح الفراري وسمع المجلس الاول
 والثالث والسابع الشيخ حسن بن صدقة بن ابي الفضل الحرالي الضوير
 وسمع المجلس الثالث والخامس والسادس والسابع الفقيه شمس الدين
 ابو عبد الله محمد بن ابراهيم بن غنائم المهندس واخوتها ابو
 بكر وعلي واحمد وسمع المجلس الرابع والخامس والسادس
 شيخنا العالم شهاب الدين ابو الطاهر احمد بن يونس بن احمد بن
 بركة الاربلي وسمع المجلس الثالث والرابع منصور بن محمد بن
 علي القضاعي الدمشقي واخوه ابراهيم وسمع المجلس الخامس
 عمر بن حسن وصح وثبت احد عشر مجلسا وهي معلنة كلها في
 العواشي اخرها يوم الاثنين الخامس والعشرين من صفر سنة خمس
 وثمانين وستمائة بالجامع المظفري وبالمدرسة الضيائية بسفح قاميون
 ظاهر دمشق المصروسة واجاز الشيخ المسع فخر الدين المذكور فسح
 الله مدته لمن سمعه او شبا منه جميع ما يجوز له روايته والصد لله
 وحده وصلوته على سيدنا محمد النبي الامي وآله الطاهر بن امهات
 المومنين وكانت القراءة من نسخة الوقف بدار الصديق النورية وعروضت
 بها هذه النسخة حال القراءة وصح وثبت

It is attested by 'Ali bin Ahmad 'Abdalwāhid, mentioned above, thus:—

صح ذلك كتبه علي بن احمد بن عبد الواحد المقدسي

A similar sanad, agreeing almost verbatim with this, and attested likewise by the same 'Ali bin Ahmad 'Abdalwāhid, is found on fol. 38^b.

II., fol. 255^a. A note dated A.H. 707 says that the writer of this, 'Abdallah bin Ahmad bin 'Abdallah (d. A.H. 737 = A.D. 1337), studied the work jointly with Dahabī (d. A.H. 740 = A.D. 1348), Ba'li (d. A.H. 723 = A.D. 1323), and others, from the present copy, under Ibn an Nuḥḥās (d. A.H. 710 = A.D. 1310), in the Madrasah Ashrafiya of Damascus.

سمع جميع هذا الجزء وهو الثامن من مسند ابي داؤد الطيالسي
 علي الشيخ الفاضل المسند المعمر كمال الدين ابن الفضل اسحق بن

ابي بكر ابراهيم بن النعمان بساعه من ابي العجاج يوسف بن خليل
بساعه (sic) بقرأة الامام العالم العافظ شمس الدين ابو عبد الله محمد
بن احمد بن عثمان الذهبي فخر الدين عبد الرحمن بن محمد بن عبد
الرحمن البعلبي وشمس الدين محمد بن سالم بن عبد الناصر والشيخ
محمد بن احمد بن سليمان وكاتب السماع عبد الله بن احمد بن عبد
الله المقدسي عفي الله عنهم يوم الاثنين الثالث عشر من الحرم
سنة تسع ومبعمائة بدار الحديث الاشرفيه بدمشق حوال قلعتهما
وصلوته على سيدنا محمد وآله وسلم

III., fol. 218. A note dated A.H. 675 says that Yūsuf bin 'Abdarramān al Mizzi, the author of *Tuḥfah* (Nos. 229-232), and 'Abdallah bin Muḥammad bin Tarkhān (d. A.H. 735 = A.D. 1335), and others, studied this copy under 'Alī bin Ahmad bin 'Abdalwā' al Maqdisī in Damascus.

سمع جميع مسند ابي داؤد الطيالسي على الشيخ الامام الفقيه
بقية المشائخ فخر الدين ابي الحسن علي بن احمد بن عبد الواحد
ابن البخاري المقدسي باجازه من ابي المكارم اللبان وابي جعفر
الصيدلاني من ابي علي الصادق بقرأة وجيه الدين عبد الرحمن
البيستي ابو عبد الله محمد بن ابي بكر بن محمد بن طرخان وحسن
ويحيى بن ابراهيم بن احمد واحمد بن الشريف مهدي الدين يحيى بن
ابي طالب الصنبي وكاتب السماع يوسف بن الزكي عبد الرحمن بن
يوسف المزني واخرون في مجالس اخرها يوم الثلاثاء العاشر من جمادى
الاولى سنة خمس وسبعين وستمائة بسفح جبل قاسيون

IV., fol. 196^b. A note dated A.H. 713 says that 'Abdallah bin Khalil al Makki (d. A.H. 777 = A.D. 1377) studied this copy under the owner of the copy, 'Afifaddin, who studied the work under Ibn Khalil (d. A.H. 648 = A.D. 1250) and under 'Alī bin Ahmad al Maqdisi.

الصد لله قرأت هذا الجزء وهو الناس من مسند الطيالسي على
الشيخ الامام العالم الفاضل المحدث المسند عفيف الدين اسحق بن
يحيى الامدي بساعه فيه علي ابن خليل وساعه علي الفخر ابن
البخاري مسندهما وصح بمنزله بسفح قاسيون رابع عشر من رمضان

منه ثلث عشرة وسبعمائة قال ذلك كتبه الفخير الي الله تعالى عبد
الله بن محمد بن ابي بكر بن خليل المكي

V., fol. 160^a. The female traditionists Fāṭimah, Khudaija, and Zainab studied this copy under the above-mentioned 'Afifaddīn and under Al Mizzi, the author of Tuhfah.

The copy, though not dated, was evidently written in or before the 7th century A.H. No other MS. copy of the work seems to be extant.

A printed edition of the work, exclusively based on this MS., but omitting the notes and sanads, appeared from the Dā'irat al Ma'arif Press, Hyderabad, 1902.

No. 242.

fol. 600; lines 15; size 10 × 6; 7 × 3.

مسند امام احمد بن حنبل

MUSNADU IMÂMI AHMAD BIN HANBAL.

A collection of Musnad Ḥadīṣ.

By Abū 'Abdallah Ahmad bin Muḥammad bin Ḥanbal, أبو عبدالله احمد بن محمد بن حنبل, founder of the Ḥanbalī school. He traced his descent from the prophet Ibrāhīm, and was born on the 12th Rabi', A.H. 164 = A.D. 700, in Bagdād, where he was brought up. He was originally a follower of the Imām Shāfi'ī (d. A.H. 204 = A.D. 820), and studied jurisprudence under him in Bagdād for a considerable time. Afterwards he attended lectures on Ḥadīṣ for four years under Hushaim bin Bashīr (d. A.H. 188 = A.D. 804), who, it is said, knew by heart 20,000 traditions. See *Huffāz*, vol. i., p. 226. In Yaman he studied under 'Abdarrazzāq (d. A.H. 211 = A.D. 827) and others.

He is an admitted authority on tradition. Bukhārī and Muslim have quoted Ḥadīṣ from him. He was severely and repeatedly punished by the Caliph Mutawakkil-billah (A.H. 232-247 = A.D. 847-861) for not supporting the theory of خلق قرآن (Creation of the Qur'ān), and finally for the same reason he was sent to jail. Shortly after his release from jail he died at Bagdād in A.H. 241 = A.D. 855. For his life and work see: *Huffāz*, vol. ii., p. 118; *Mir'at al Janān*, fol. 156; Ibn

Khallikân, vol. i., p. 17; *Ṭabaqât Subki*, vol. i., fol. 430; *Tahdîb al Asmâ'i*, fol. 133; *Ṭabaqât Abû Ya'la*, fol. 2; *Hâj. Khal.*, vol. ii., p. 230; *Brock.*, vol. i., n. 132; *Iktifa al Qunû'*, p. 158.

The present copy is designated on the title-page as the First Volume; it corresponds with vol. i., Cairo edition, A.H. 1313, and with a portion of vol. ii., pp. 1-58.

Beginning with Isnâd thus:—

قال الشيخ هبة الله بن محمد بن عبد الواحد بن احمد بن الحسن الشيباني قراءة عليه واذا اسمع . . . قال حدثنا عبد الله . . . قال حدثنا ابي . . . قال اذا سمعت من رسول الله صلى الله عليه وسلم حديثا الخ

According to the author's son 'Abdallah, the 40,000 Ḥadîṣ included in this work consist of selections from 700,000.

قال ابو عبد الله خرج ابي المسند من سبعمائنه الف حديث

See *Subki*, vol. i., fol. 430*.

It is stated by reliable authorities that 'Abdallah arranged the present collection in order after his father's death, and divided it into the following 18 classes:—

- | | |
|---------------------------|--------------------------|
| I. مسند عشرة مبشرة | X. مسند ابي سعيد الخدري |
| II. مسند اهل البيت | XI. مسند جبر بن عبد الله |
| III. مسند ابن مسعود | XII. مسند مكيعين |
| IV. مسند ابن عمر | XIII. مسند مدفيعين |
| V. مسند ابن عمر وابي رسته | XIV. مسند كوفيعين |
| VI. مسند عباس | XV. مسند بصريين |
| VII. مسند ابن عباس | XVI. مسند شاميين |
| VIII. مسند ابي هريره | XVII. مسند انصار |
| IX. مسند انس بن مالك | XVIII. مسند لسان |

Later on, Ibn Malik Qaṭi'î (d. A.H. 360 = A.D. 972), the pupil of 'Abdallah bin Imâm bin Ḥanbal, divided the work into several parts, which Ḥasan bin 'Alî, the pupil of Qaṭi'î, arranged in 172 parts. The present copy contains nine classes of the Musnad according to 'Abdallah's division of the work.

For other copies of the work see: Berlin, 1257; Houstama, 702;

Cairo, 135; Ḥaḍ, 125, 448-9; A.S., 890-93; Dāmād Pasha, 389-93; Köpr., 411; Damascus, 253-9.

Written in ordinary Nasta'liq.

Not dated; apparently 13th century A.H.

No. 243.

fol. 231; lines 45; size 12 × 9; 10 × 8.

Another copy of the Musnad, containing five classes of Musnad; designated on the title-page as the Second Volume.

I. Foll. 1-39. *مسند مكيس*, corresponding with vol. iii., pp. 400-503, of the printed edition.

II. Foll. 39-69. *مسند مدفيشين*, corresponding with vol. iv., pp. 1-88.

These two classes of the Musnad are written in a very fine Naskh.

Dated Damascus, A.H. 1127.

Scribe *احمد بن محمد بن عبد الله*

According to the colophon on fol. 69^b, these two classes of Musnad consist of eleven parts of Qatî'i's division of the work.

III. Foll. 70-122. *مسند شاميشين*, corresponding with vol. iv., pp. 89-238, of the printed copy.

IV. Foll. 123-185. *مسند كوفيشين*, corresponding with vol. iv., pp. 239-417, of the printed edition.

V. Foll. 186-231. *مسند بصريين*, corresponding with vol. iv., pp. 418-447, and pp. 1-328 of vol. v.

These last three classes are written in good Naskh.

Dated A.H. 1128.

Scribe *محمد البغدادي*

The scribe, in the colophon, designates these portions as the second part of the Musnad.

No. 244.

fol. 256; lines 45; size 12 × 9; 10 × 5.

Continuation of the above copy, designated here as the Third Volume, containing the following two classes of the Musnad.

I. Foll. 1-126. مسند انصار، corresponding with pp. 329-447 of vol. v., and pp. 1-28 of vol. vi. of the printed edition.

It consists of 13 parts according to Qatîf's division, as would appear from the following marginal notes:—

Marginal note on fol. 1: السابع عشر من مسند احمد بن حنبل

Marginal note on fol. 126: التاسع والعشرون من مسند احمد بن حنبل

It is stated in the following colophon that the scribe transcribed the present copy from a reliable copy belonging to the Madrasah of Abû 'Umar in Damascus, bearing the old notes of the traditionists who studied from the copy:—

آخر مسند الانصار علي التمام قال كاتبه احمد بن محمد بن عبد الله الصوري قد كتبت هذا المسند علي الاصل المنقول عنه هذه النسخة المباركة وهي النسخة الموقوفة علي مدرسة الشيخ ابي عمر وهي نسخة جلييلة المقدار مقررة علي عدة مشائخ اخيا وسادات ثناء لقاد

Written in very fine Naskh.

Dated A.H. 1127.

II. Foll. 127-256. مسند عائشه، corresponding with pp. 29-447 of vol. vi. of the printed edition.

Written in good Naskh.

Dated A.H. 1128.

Scribe محمد البغدادي

No. 245.

fol. 242; lines 23; size $9 \times 6\frac{1}{2}$; $7\frac{1}{2} \times 5$.

Another old and valuable copy of part of the same Musnad. It consists of two classes of Musnad in 12 parts, and comprises 1776 Ḥadīṣ, corresponding with pp. 400-500 of vol. iii., and pp. 1-88 of vol. v. of the printed edition.

A note on the title-page says that the copy was for some time in the possession of Sayyid Ismā'īl of Egypt.

It would appear from a mutilated note on fol. 242 that the MS. was studied in A.H. 733.

سعت جميع المسند الصحيح الجامع المسند عن الصحابة الثقات
المكيين والمدنيين عن مسند الامام العافظ أبو عبد الله احمد بن
حنبل شيخ الصفا السهالي (sic) سنة ثلث وثلثين ومبعمائة

Another note towards the end tells us that Aḥmad az Zafṭāwī, a descendant of Sirāj al Hindī, Qādī al Qudāt of Egypt (d. A.H. 773 = A.D. 1372, see *Husn al Muḥādarah*, fol. 234), sold this copy to the Madrasah Muḥmādiyya in Samarqand; and another note towards the end says that in A.H. 639 the present copy was compared with a copy of the Musnad by Shaiḫ Muḥammad Khalil al Makki (d. A.H. 648 = A.D. 1250).

بلغ مقابلة ومبعمائة علي المسند علي الشيخ الزاهد الورع امام
المسلمين الشيخ محمد الخليل المكي سنة ثلاث وثلثين ومبعمائة

Towards the end of the 11th part a note on fol. 202b says that it was studied by Aḥmad bin Muḥammad bin 'Umar bin 'Abdallah bin 'Abd an Nāsir under Shaiḫ Muḥammad al Khalil. This Aḥmad, according to the autograph note of his father, was born in A.H. 603.

ولد احمد الشهير بسعيد احمد بن محمد بن عمرو يوم الجمعة
شعبان سنة ثلث ومبعمائة احسن الله العاقبة

محمد بن عمرو بن عبد الله بن عبد الصاور
بن احمد بن اسمعيل

Written in good Naskh, in or before A.H. 633.

No. 246.

fol. 261; lines 35; size $11\frac{1}{2} \times 8$; $8\frac{1}{2} \times 5$.

Another copy of part of the same Musnad, designated here as the 5th part, الجزء الخامس

The present part begins with Hadis of Musnad narrated by the Prophet's wife and other females, and ends with the last Hadis of the same, corresponding with pp. 29-467 of vol. vi. of the Cairo edition.

The following colophon says that the present copy was written in A.H. 1124, and the transcription of the present part, as well as the previous parts, was made in Mecca.

هذا اخر مسند النساء - وكان الفراغ من كتابة هذا الجزء وهو الجزء الخامس من المسند منه حادي وعشرين بعد المائة والالف وهذا الجزء والاربعة الاجزاء قبلها كتبها اقل عباد الله واحوجهم الي صفوة القاضي سليمان بن محمد بن خليل بمكة المشرفة

Written in good Naskh.

Scribo سليمان بن محمد بن خليل

No. 247.

fol. 583; lines 29; size $13 \times 9\frac{1}{2}$; 10×7 .

Another copy of the same Musnad, in four volumes, of which the fourth or last volume is wanting.

VOL. I.

Beginning as usual, and ending with the last Hadis of Abu Ramza Taimi, corresponding with vol. i. and vol. ii., pp. 1-227, of the Cairo edition.

Written in good Naskh.

Not dated; apparently A.H. 1301.

No. 248.

fol. 571; lines 29; size $13 \times 9\frac{1}{2}$; 10×7 .

VOL. II.

Beginning with the Musnad of Abū Huraira, and ending with the last Hadīḡ of Musnad Jābir bin 'Abdallāh al Anṣārī, corresponding with vol. ii., pp. 228-475, and vol. iii., pp. 1-400, of the printed edition.

Written in good Naskh.

Dated A.H. 1302.

No. 249.

fol. 425; lines 29; size $13 \times 9\frac{1}{2}$; 10×7 .

VOL. III.

Beginning with the Musnad of Ṣafawān, and ending with the following:—

حدثنا عبد الله حدثني ابراهيم بن اسحق لنا ابن المبارك عن
يونس بن الزهري حدثني عبد الله بن عبد الله بن عتبة بن مسعود
ان رجلا من اصحاب النبي صلى الله عليه وسلم حدثه انه سمع النبي
صلى الله عليه وسلم قال اذا كان احدكم في الصلوة فلا يرفع بصره
الى السماء

Corresponding with vol. iii., pp. 400-502, and vol. iv. and vol. v., pp. 1-295, of the printed edition.

Written in A.H. 1307.

The MSS. Nos. 247-249 were presented to the Library by 'Abdalmajid, a zamindar of Patna, in 1914.

No. 250.

fol. 339; lines 25; size 8 × 5½; 6½ × 4½

حاشية مسند احمد بن حنبل

**HĀSHĪYATU MUSNADI AḤMAD BIN
HANBAL.**

An incomplete copy of a gloss on the Musnad of Aḥmad bin Ḥanbal, dealing with the difficult words and passages used in it.

By an anonymous author. He quotes various authors; the latest of them is Mullā 'Alī Qārī (d. A.H. 1014 = A.D. 1605), whom he mentions on fol. 302 thus:—

ورده المصنف القاري في شرح الشمائل

In the *Ithāf an Nubla*, p. 142, it is said that Abū 'l Ḥasan 'Abd-
hādī (d. A.H. 1139 = A.D. 1730) compiled a gloss on the Musnad in 50
Kirasa, each Kirasa = 10 foll. The present incomplete copy consists of
34 Kirasa. There is some reason to think 'Abd-
hādī to be the author of the present gloss.

Beginning:—

الحمد لله رب العالمين وصلى الله على سيدنا محمد وصحبه وسلم
وبعد فهذا تعليق لطيف على مسند الامام احمد بن حنبل رضي الله
تعالى عنه مقتصر على ذكر ما يحتاج اليه القاري والمدرس من ضبط
اللفظ وايضاح الغريب والاعراب قدر ما يسره الله تعالى ان شاء الله تعالى

A note, dated A.H. 1312 = A.D. 1894, on the title-page says that the
Librarian of the Āṣifiya Library of Hyderabad gave the MS. to the
founder of this Library, and received certain MSS. from him for the
present copy.

این نسخه حاشیه مسند امام احمد رحمه الله در مبادله بعضی کتب که
در کتابخانه آصفیه موجود نبوده بکتابخانه مومونوه باورینتل پبلک

ثم اذكر من الاحاديث المذكورة على طريقة اهل الصديق من غير
تعسف ولا تكلف

'Irāqī's treatise begins on fol. 2^b thus:—

الصد لله وسلام على عباده الذين اصطفى واشهد ان لا اله الا الله
وحده لا شريك له الخ

'Irāqī tells us in the preface that in A.H. 750 he was asked by some of his Hanbali friends to collect the false and weak Ḥadīṣ found in the Musnad; but, thinking that there were very few such Ḥadīṣ in the said work, he took no notice of his friends' request. Subsequently, in A.H. 760, while studying the Musnad under **علي بن ابي الحسن**, he found that the Musnad contained many weak Ḥadīṣ and some false Ḥadīṣ; hence the present work.

On fol. 5b Ibn Ḥajar begins his replies thus:—

الصديق الاول منها سعيد بن المسيب الخ - قوله ان رسول الله
صلى الله عليه وسلم لم يثله ولا عمر ولا سعيد

This treatise is followed by Ibn Ḥajar's reply concerning fifteen more Ḥadīṣ of the Musnad which are said by Abū 'l Farj 'Abdarrāḥmān al Jawzī (d. A.H. 597 = A.D. 1250) to be false Ḥadīṣ. Ibn Ḥajar quotes these fifteen Ḥadīṣ, and defends the Musnad.

The author's colophon quoted here gives the date of composition as A.H. 819:—

قال مؤلفه عامه الله تعالى بلطفه فرغت منها تسع عشرة وثمانمائة

The colophon is followed by a note in which the scribe, **محمد بن خليل**, says that in A.H. 848 he studied the present work under the author with **Shamsaddin as Sakhāwī** (d. A.H. 893 = A.D. 1490), and received the sanad for narrating the Ḥadīṣ in the work.

رواية كاتبه محمد بن خليل اللصبي عن المؤلف سماحاً بقرأه الشيخ
شمس الدين السخاوي تأليف حشر من شوال سنة ثمان واربعين

This sanad is verified by Ibn Ḥajar himself, thus:—

الصد لله وسلام على عباده الذين اصطفى السماع والاجازة
صحيحان قاله وكتبه احمد بن علي بن حجر الشافعي حشر الله له

Ibn Ḥajar made several corrections on the margin of the present copy with his own hand.

A note on fol. 3^b says that the present copy has been compared with the autograph copy by the author himself:—

ساعاً ومقابلة باصل مؤلفه على مؤلفه لطف الله تعالى به

The work seems to be rare. We are not acquainted with any other copy of the work.

Written in good Naskh, A.H. 840.

No. 252.

fol. 175; lines 24; size 9 × 6½; 7 × 4½.

المنتخب من مسند عبد بن حميد

AL MUNTAKHAB MIN MUSNADI 'ABD BIN HUMAID.

An abridgment from the author's larger work, called *Al Musnad al Kabir*, consisting of *Musnad Ḥaḍīṣ*.

Author: 'Abd bin Ḥumaid bin Naṣr, *عبد بن حميد بن نصر*. Bukhārī, in his work *Al Jāmi'*, supported by Dahabī in *Ḥuffāz*, vol. ii., p. 115, and *Mir'at al Janān*, fol. 162, calls him 'Abdalḥamid. The following note on the title-page of this copy states that the real name of the author is 'Abdalḥamid, but that he is commonly known as 'Abd bin Ḥumaid; and this statement most probably is correct.

هذا مسند العافظ المحدث عبد الصمد الشهير بعبد بن حميد

Trustworthy authors, such as Dahabī and Yāqūt, hold that the author belongs to Kus in Samarqand, while some others say that he belongs to Kush, a village in Jurjān. Towards the end it has been noted that Kus, with *س*, is correct: *بالسين المهملة على الصحيح*.

'Abdalḥamid, after receiving his education in different branches of learning, studied Ḥaḍīṣ under traditionists who are reckoned among the best authorities on Ḥaḍīṣ, such as:—

يزيد بن هارون (d. A.H. 206 = A.D. 842),

محمد بن بشير (d. A.H. 203 = A.D. 839),

علي بن عامر (d. A.H. 201 = A.D. 837),
 حسين بن علي الجعفي (d. A.H. 203 = A.D. 839),
 ابو اسامة (d. A.H. 201 = A.D. 837),

and others. Muslim and Turmudî, the authors of the 2nd and 4th canonical collections, have repeatedly admitted his authority in Hadîṡ, and quoted Hadîṡ from him. He died in A.H. 240 = A.D. 863. For his life see: Ḥuffāz, vol. ii., p. 115; Mir'at al Janān, fol. 162; Yāqūt, vol. iv., p. 274; Ḥāj. Khal., vol. ii., p. 390; Berlin, No. 1116; Brock., vol. i., p. 157.

For other copies of the work compare: Berlin, 1261; Goth., 590; Jeni, 568; Kōpr., 456. The work has not been printed.

Beginning with Isnād thus:—

اخبرنا الشيخ الصالح الثقة الامين ابو بكر محمد بن مسعود بن
 بهرون الطبيب البغدادي سماعاً عليه في سنة ثلاث ومستمائة قال انبأنا
 الشيخ الامام ابو الوقت عبد الاول بن عيسى بن شعيب السجزي
 الصوفي قال انا ابو الحسن عبد الرحمن بن محمد الداودي قال انبأنا
 ابو محمد عبد الله بن محمد بن حمويه السرخسي قال انا ابو اسحق
 ابراهيم بن حزم الشامي الهرمكي قال انبأنا ابو محمد عبد الحميد
 بن نصر الكسي قال حدثنا يزيد بن هارون انبأنا اسمعيل بن ابي خالد
 عن قيس بن ابي حازم عن ابي بكر الصديق رضي الله تعالى عنه
 قال اكم تقرأون هذه الآية يا ايها الذين امنوا عليكم انفسكم الخ

The colophon runs thus:—

اخر المنتخبة من مسند عبد بن حميد الكسي رحمه الله عليه

The scribe of this copy, 'Abdarrahmān bin 'Uḡmān, towards the end, in his note dated A.H. 1310, says that the present MS. is a copy of an old one, which was compared with a copy bearing the notes of traditionists who studied in A.H. 553, under Sharif Yānus who received the sanad for narrating the Hadîṡ of the present work from Abū 'l Waqt (d. A.H. 553 = A.D. 1159).

Written in ordinary Naskh.

Dated A.H. 1310.

No. 253.

fol. 270; lines 23; size 13 × 9½; 9 × 6.

مسند الدارمي

MUSNAD AD DÂRIMÎ.

A collection of Musnad Ḥadīṣ.

By Abū Muḥammad ‘Abdallāh bin ‘Abdarrahmān bin Bahrām ad Dārimī as Samarqandī (ابو محمد عبد الله بن عبد الرحمن بن بهرام السمرقندي), who was born in A.H. 181 = A.D. 818, and studied Ḥadīṣ under traditionists whose authority on the subject is undisputed, such as:—

شميل نصر بن (d. A.H. 203 = A.D. 839),

يزيد بن هارون (d. A.H. 206 = A.D. 842),

سعيد بن عامر (d. A.H. 208 = A.D. 844),

and others. He shortly proved himself a very prominent Muḥaddiṣ and was soon admitted to be an authority on the subject. Reliable traditionists of his age, such as:—

Muslim (d. A.H. 261 = A.D. 877),

Abū Dā‘ūd (d. A.H. 275 = A.D. 888),

Turmuḍī (d. A.H. 279 = A.D. 892),

narrated Ḥadīṣ on his authority.

He died in A.H. 255 = A.D. 896. For his life and work see: Huffāz, vol. ii., p. 115; Mir‘āt al Janān, fol. 163; Taqrīb aṭ Ṭahḍīb, p. 206; Ḥaj. Khal., vol. ii., p. 340; Brock., vol. i., pp. 163-4.

Beginning:—

باب ما كان عليه الناس قبل بعث النبي صلى الله عليه وسلم
من الجهل والضلالة حدثنا محمد بن يوسف عن سفیان عن الاعمش
عن ابي وائل الخ

Ibn Ṣalāḥ (d. A.H. 643 = A.D. 1245) included the present work in Masānid (works on Musnad Ḥadīṣ); while some others, such as ‘Irāqī (d. A.H. 806 = A.D. 1404) and Ibn Ḥajar (d. A.H. 852 = A.D. 1449), do not count it as a work on Musnad Ḥadīṣ

The work is highly regarded as genuine Hadīḡ, and according to some is considered equivalent to the six canonical collections.

It is said in Ḥuffāz, vol. ii., p. 115, that Dārimī compiled a commentary on the Qur'ān, which, however, does not seem to be extant.

For another copy of the work compare Liḡd, 1726.

The work has been lithographed in Cawnpore, A.H. 1293 = A.D. 1877.

Written in Nasta'liq.

Dated A.H. 1225.

مصحف عظیم سcribe

NO. 254.

fol. 224; lines 23; size 9 × 5½; 7¼ × 4.

Another copy of the same. Written in ordinary Naskh. Not dated; apparently 13th century A.H.

The present copy begins with Isnād thus:—

المصدق لله حق حمده والصلوة والسلام على نبيه اما بعد قال الفقيه
الى ربه الغني عفيف الدين جنيد بن جلال بن عمر البلباني ملكه الله
لواصي الاماني سمعت علي السب الصالحة ام الحسين فاطمه بنت
القاضي شهاب الدين احمد بن قاسم العرازي كتاب مسند الدارمي
رحمه الله من اوله الى اخره غير فوت لفظه بقراه غيري عليها وهي
سمعتها على جدها الشيخ رضي الدين ابي بكر ابراهيم بن محمد بن
ابراهيم الطبري قال اخبرنا الشيطان سليمان بن خليل العسقلاني
والشيخ الاجل كمال الدين محمد بن عمر بن خليل العسقلاني سماعاً من
كمال الدين محمد واجازة من عمه نجم الدين سليمان بن خليل - قال
اخبرنا الحافظ برهان الدين المصري سماعاً من الامام سديد الدين ابي
الوقت عبد الاول بن عيسى بن شعيب الهروي السجزي قال شيخنا رضي
الدين واخبرنا به غالباً الشيخ ابو عبد الله محمد بن ابي البركات ابي
الصير الهمداني اجازة مكاتبة في المسجد الصرام قال اخبرنا ابو الوقت
عبد الاول اجازة عن ابي الحسين عبد الرحمن بن المظفر الداؤدي عن
ابي محمد عبد الله بن احمد السرخسي عن ابي عيسى بن عمر

السمرقندي عن الامام ابي محمد عبد الله بن عبد الدارمي باب ما
كان عليه الناس قبل مبعث النبي صلى الله عليه وسلم من الجهل
والضلالة

The above Isnād says that 'Affaddīn Junaid, the eldest son of Jalāl Aḥmad bin 'Umar bin Muḥammad bin 'Umar al Balbānī (d. A.H. 796 = A.D. 1393), traditionist and scholar of the 9th century A.H. (see the present vol., p. 16), studied the present work under the female traditionist Fāṭimah bint Aḥmad bin Qāsim (d. A.H. 783 = A.D. 1343, see Ad Durar al Kāminah, vol. ii., fol. 135), who studied the work under Radiaddīn Abi Bakr Ibrāhīm bin Muḥammad aṭ Ṭabari (d. A.H. 722 = A.D. 1322, see Ad Durar al Kāminah, vol. i., fol. 69^a), and received the saḥūd for narrating the Ḥadīṣ of the present Musnad from the above-mentioned Radiaddīn. The continuation of the sources of Radiaddīn for narrating the Ḥadīṣ of the present work ends with the author.

The above Isnād gives us sufficient reason to hold that the original copy from which the present MS. has been transcribed belongs to the 9th century A.H.

No. 255.

fol. 198; lines 19; size $9\frac{1}{4} \times 7$; $6\frac{1}{4} \times 4\frac{1}{2}$.

الجلد الاول من فروس الاخبار

AL JILD AL AWWAL MIN FIRDAUS
AL AKHBÂR.

The First Volume of Firdaus al Akḥbar, also called Musnad ad Dailamī.

A collection of 10,000 Musnad Ḥadīṣ, with omission of Isnads, arranged in alphabetical order.

Author: Abū Shujā' Shīrwaih bin Shahriyār bin Finnā Khusrān, أبو شجاع شيرويه بن شهريار بن فنا خسروان. He was born in Ḥamadān, A.H. 445 = A.D. 1053, where he studied Shāfi'i jurisprudence and Ḥadīṣ under Yūsuf bin Muḥammad bin Yūsuf al Mustalamī, a Shāfi'i jurist and traditionist of the 5th century A.H., and several others. In Iṣfahān he studied under 'Abdalwāḥhāb bin Mundā (d. A.H. 512 = A.D. 1118).

After that he travelled to Bagdād, and then to Qazwin, where he attended lectures of scholars and traditionists on Ḥadīṣ and other branches of learning. He died in A.H. 509 = A.D. 1115.

For his life and works see: Brock., vol. i., p. 344; Mir'āt al Janān, fol. 293^a; Huffāz, vol. iv., p. 55

It is stated in Hāj. Khal., vol. ii., p. 260, that the author's son *Shahriyār bin Abī Shujā'* (d. A.H. 558 = A.D. 1162) enlarged the present work by adding some Ḥadīṣ and Isnād omitted by his father, and entitled it *Musnad al Firdaus*, and that this was abridged by Ibn Hajar (see No. 256).

The present copy is without the preface, and begins thus:—

ذكر الاحاديث الاوائل - فصل منها ما خلق الله عز وجل - ا ب ط
ع ب ابن عباس وابو هريره وعبادة بن الصامت اول ما خلق القلم
بيده ثم خلق النور وهي الدواة ثم قال اكتب الخ

The usual beginning, given in Hāj Khal., vol. ii., p. 264, runs thus:—

ان احسن ما نطق به الناطقون الخ

For other copies of the work see: Cairo, vol. i., p. 382; Berlin, 1278. The work has not been printed.

Written in good Naskh.

Not dated; apparently 7th century A.H.

No. 256.

fol. 312; lines 29; size 10 × 7; 7¼ × 5.

تسديد القوس بمسند الفردوس

TASDÎD AL QAUS BI MUSNAD AL FIRDAUS.

An abridgment of *Musnad al Firdaus*, arranged in alphabetical order. *Musnad al Firdaus* consists of 17,000 Ḥadīṣ.

By *Aḥmad bin 'Alī bin Muḥammad bin Hajar al 'Asqalāni*, احمد بن علي بن محمد بن حجر العسقلاني, who died in A.H. 852 = A.D. 1449 (see No. 59).

Beginning:—

العدد لله الملك الصفيظ المنفرد بالملك الاسمي الجامع المطلاع
على الضائر اما بعد فاني كتبت ارضي شيخنا الامام المكتبي
بابي الفضل العراقي يكشف كثيرا عن الاحاديث الغريبة
من مسند الفردوس الخ

In the colophon Ibn Hajar says that he completed the present work in Muharram A.H. 852 (ten months before his death):—

وكان الفراغ من تعليقه يوم السبت الثالث من المصرم سنة ائنتين
وخمسين وثمانمائة

The words هكذا في البياض, "thus in the draft," and هكذا في الاصل, "thus in the original," frequently noted on the margin, suggest that the present MS. was transcribed from an autograph copy. The following note, written by one Muhammad Murtada, suggests that this copy was written before the author's death in A.H. 852.

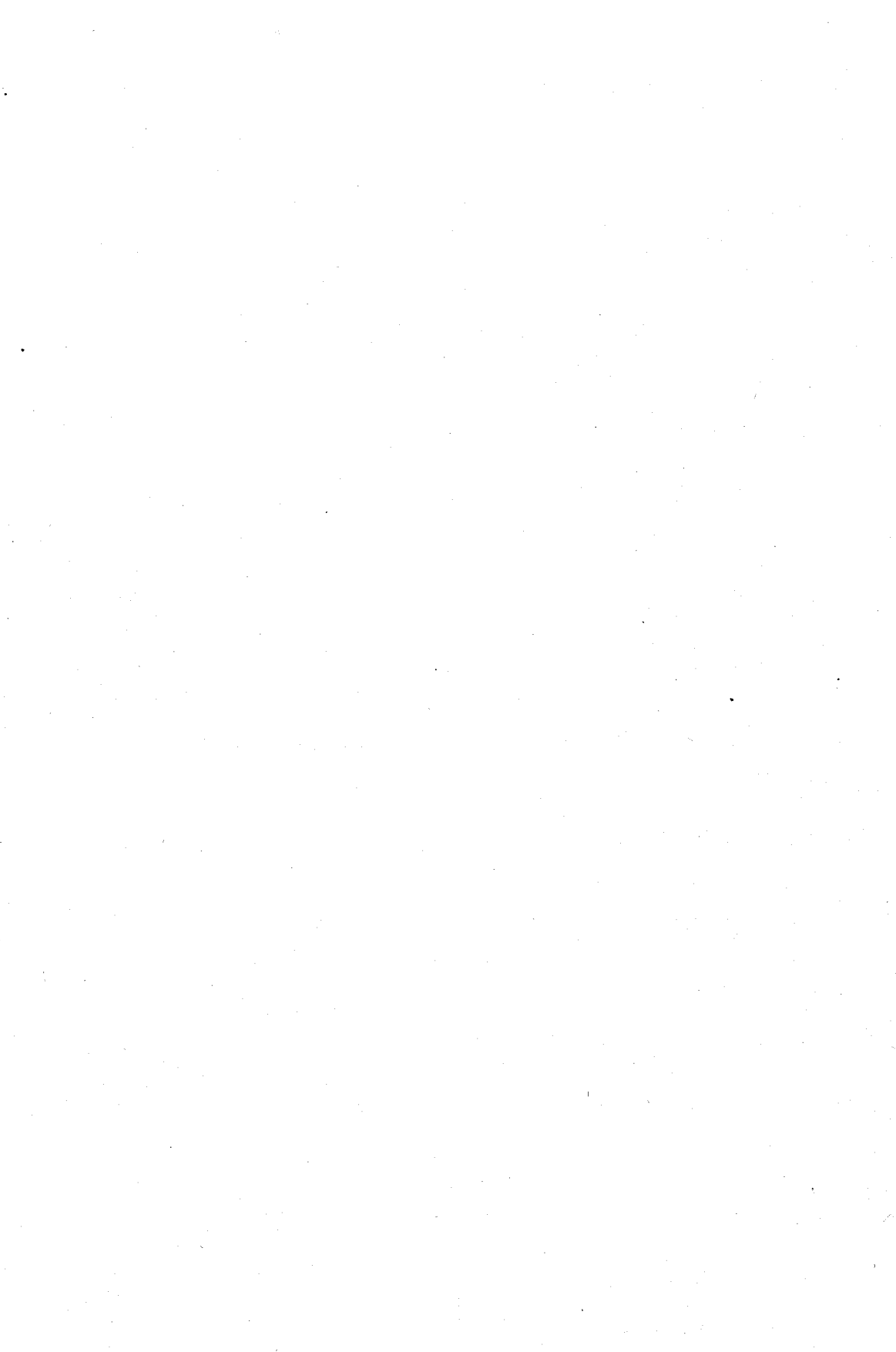
العدد لله وحده كتب هذا الكتاب قبل وفاة مؤلفه العافظ ابن حجر
العسقلاني رحمة الله عليه بنحو عشرة اشهر والله اعلم - كتب مصدق
مرضى شغل له

Fol. 1 has been supplied in a later hand, apparently 11th century A.H.

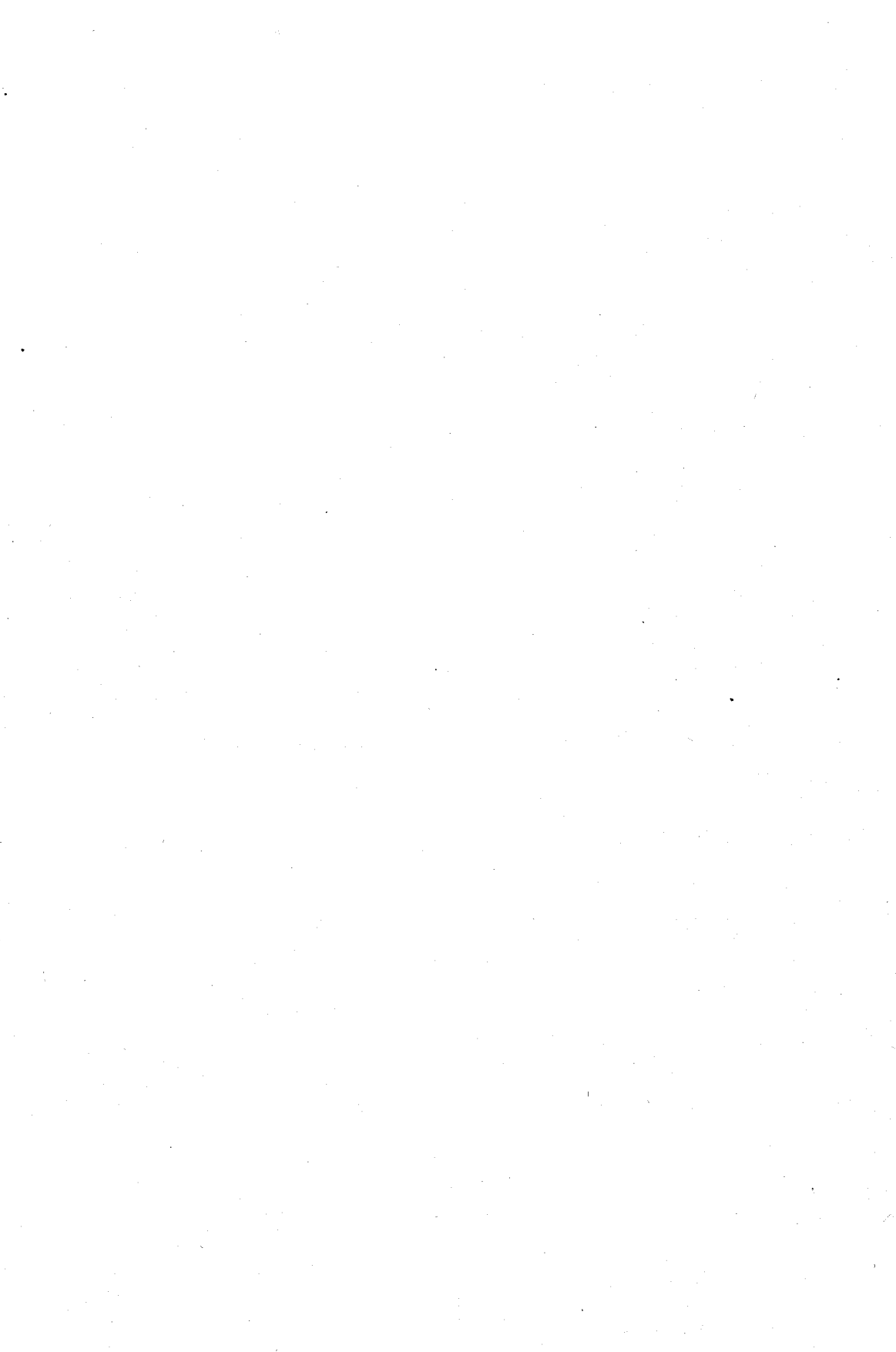
The work is not mentioned in any catalogue.

The founder of the Library notes on the title-page that he paid 100 rupees for the present copy.

Written in good Naskh.









THE SHĪ'A CANONICAL COLLECTIONS OF TRADITIONS.

No. 257.

fol. 158; lines 55; size 11 × 6; 6 × 5½.

الكافي

AL KĀFĪ.

The First of the four Shī'a canonical collections of traditions.

Author: Muḥammad bin Ya'qūb bin Ishāq al Kulīnī. محمد بن يعقوب بن اسحاق الكليني. The author was a native of Kulīn (according to some Kalīn) in Rai. He left several other works, viz.:

(1) كتاب الرسائل

(2) كتاب الرد على القرامطة

(3) كتاب تعبیر الرؤيا

and died, according to most authorities, in A.H. 328 = A.D. 939. Tāst and a few others place the date in A.H. 329 = A.D. 940.

For his life see: *Wajiz*, fol. 6^a; *Manhaj al Maqāl*, fol. 317; *Majālis al Mu'minīn*, fol. 230^b; *Kashf al Ḥujub*, fol. 112^b; *Muntahā al Maqāl fi 'Ilm ar Rijāl*, foll. 196^a; *Talkhīṣ al Maqāl*, fol. 201^b; *Brook.*, vol. i., p. 187.

The author devoted fully twenty years to the composition of the work. It comprises 1699 Ḥadīṣ, and is divided into thirty-four Books.

The entire work is in two volumes.

VOL. I.

Contains the following four Books:—

I. كتاب العقل, fol. 1-8.

II. كتاب التوحيد, fol. 8-23.

For a complete copy of the work and the Sanad, see the lithographed edition.

The work begins abruptly on fol. 2^a, thus:—

بن موسى بن جعفر بن محمد بن علي بن حسين بن علي بن ابي
طالب عليهم السلام فدام بمجالسته سروري والشرح لمذاكرته
صدرى الخ

It is stated in the preface that the work was composed at the request of the author's friend Muhammad bin Ishâq, a noble of Balakh, and that prior to the present composition he had already composed 244 works (166 works of the author are enumerated in *Manhaj al Maqâl*). It consists of 5,963 Ḥadîṣ of the following two kinds:—

- (1) Musnad Ḥadîṣ numbering 3,913,
- (2) Mursal Ḥadîṣ numbering 2,050,

and is divided into 666 Bâbs.

The present copy is incomplete, wanting a few lines at the beginning.

For other copies of the work see: Berlin, Nos. 4,782-3; Pet. 250; Paris, 1,108; Br. Mus., No. 905; India Office, 283; Bodl., ii., Nos. 84-86.

Written in good Naskh.

Not dated; apparently 10th century A.H.

No. 264.

The same.

fol. 318; lines 20; size 13 × 7½; 9 × 5.

Another incomplete copy of the same, designated the First Part (الجزء الاول).

Beginning:—

اللهم اني احمدك واشكرك واؤمن بك وونتوكل عليك واتر بذنبي
... اما بعد لما سألني القضاء الى بلاد العربية الخ

and ending with the last Ḥadîṣ of نوادر الصلوة, corresponding with vol. i., pp. 1-184 of the lithographed edition.

Marginal notes are not frequent.

Written in good Naskh.

Not dated; apparently 10th century A.H.

No. 265.

The same.

fol. 122; lines 21; size 11 × 6; 7 × 3½.

Another incomplete copy of the same, beginning as the above, and ending with the Ḥadīṣ of the chapter معرفة الكبائر, corresponding with vol. i., ii., and a portion of vol. iii. (pp. 1-192) of the lithographed edition.

Written in ordinary Naskh.

Not dated; apparently 13th century A.H.

No. 266.

fol. 415; lines 20; size 10 × 7, 6 × 7½.

تهذيب الأحكام

TAHDÎB AL AḤKÂM.

The Third of the four Shi'a collections of traditions.

VOL. I.

Beginning:—

الصد لله ولي الصد ومستحقه وصلى الله على خير خلقه محمد
واله وسلم تسليما كثيرا النح

Author: Abū Ja'far Muḥammad bin Ḥasan bin 'Alī at Tūsi, أبو جعفر. The author, a well-known scholar and traditionist, was born in A.H. 385 = A.D. 995, and studied Ḥadīṣ under Muḥammad bin Muḥammad An Na'imī (d. A.H. 413 = A.D. 1053) and some others. He travelled to 'Irāq in A.H. 408, and then to Bagdād, where he permanently settled near the Bâb al Karkh, and delivered lectures on Ḥadīṣ and on other subjects till A.H. 448. In that year the author, on account of a serious dispute between the Shi'as and Sunnis of Bagdād, was obliged to leave the place for Najaf, where he died in A.H. 460 = A.D. 1068.

Kashf al Hujub, fol. 41^a, places the author's death in A.H. 458 = A.D. 1066. Brock., vol. i., p. 404, first mentions the author's death as taking place in A.H. 459 = A.D. 1068, and then in A.H. 460 = A.D. 1069. *Iktifa al Qunû'* places the author's death in A.H. 460 = A.D. 1075.

But the authors of the following works all say that Tûsî died in A.H. 460 = A.D. 1068:—

- (1) *Majâlis al An'mîn*, fol. 246^b,
- (2) *Muntaha ai Maqâl*, fol. 185,
- (3) *Manhaj al Maqâl*, fol. 280^b,
- (4) *Talkhis al Aqwâl*, fol. 222^b,
- (5) *Al Wajiz*, fol. 7^a.

The author in the preface says that the present work mostly consists of the *Hadiş* used in *Al Muqanna'ah*, a religious work by his teacher Muhammad bin Muhammad An Na'imî, but partly of *Hadiş* taken from other works.

Beside the present work and the works mentioned in Brock., vol. i., p. 404, the following are enumerated among his compositions by the author himself in *Fihrist Tûsî*:—

1. كتاب النهاية
2. كتاب المصحح في الامامة
3. تلخيص كتاب الشافعي
4. كتاب ما لا يسع المكلف الاخلال به
5. كتاب العمدة في اصول الفقه
6. مسائل الخلاف مع الكل
7. كتاب ما يعقل وما لا يعقل
8. كتاب المبسوط
9. مقدمة في المدخل الى علم الكلام
10. مسألة في الاحوال
11. كتاب الايجاز في الفرائض
12. مسألة في العمل بخبر الواحد
13. مسألة في لصريم القفاح
14. المسائل الصنبليه
15. المسائل الرحبيه

16. المسائل الدمشقيه
17. كتاب في تفسير القرآن
18. المسائل الرازيه
19. المسائل في الفرق بين النبي والامام
20. المسائل الصليه
21. كتاب النقص على ابن شاذان
22. مسائل ابن الراح
23. انس الوحيد
24. مختصر المصباح
25. الاقتصاد فيما يجب على العباد
26. المسائل الالياسيه
27. مختصر اخبار المختار
28. كتاب الغيبه
29. المسائل الجائزه
30. هداية المسترشدين
31. كتاب اخبار الرجال
32. مقتل الحسين

and beside these, the following works of the author are enumerated in Muntaha al Maqâl :—

1. كتاب في تفسير القرآن
2. شرح المقدمة
3. كتاب تمهيد الاصول

The present copy ends with كتاب الجهاد.

For other copies of the work see : Bodl., ii., 87, Hand-list of Âṣāfiyah Library, Hyderabad, Nos. 187-188.

Written in good Naskh. Foll. 1-10 have been supplied in a later hand

Dated A.H. 1073.

Scribe يوسف بن احمد بن صالح بن معيد البحراني

No. 267.

The same.

foll. 515; lines 21; size $9\frac{1}{2} \times 7, 7 \times 5$.

Another copy of the first volume, beginning and ending as above.

Written in good Naskh.

Dated A.H. 1091.

The second vol. of the work, which is wanting, contains the following Kitāb:—

- I. كتاب الديون
- II. كتاب الكفالات
- III. كتاب الصناعات
- IV. كتاب الصوالات
- V. كتاب الشهادات
- VI. كتاب التضايا والاحكام
- VII. كتاب المكاسب

No. 268.

foll. 375; lines 23; size $10 \times 7\frac{1}{2}, 8\frac{1}{2} \times 4\frac{1}{2}$.

VOL. III.

The third vol. of the Tahdib, beginning with كتاب النكاح abruptly thus:—

السن بن مبيد بن قاسم بن محمد بن مسلم الفراء عن جرير عن
عبد الله

and ending with the last Hadīḡ of كتاب الديانات.

Written in good Naskh.

Not dated; apparently 11th century A.H.

Scribe عبد المهدي بن حاجي بن عبد الحسين

No. 269.

foll. 350; lines 25; size $11\frac{1}{2} \times 6\frac{1}{2}$; 7×4 .

الاستبصار

AL ISTIBSĀR.

The Fourth of the Shi'ā collections of traditions

By the author of the preceding work.

The difference between the present composition and the Tabdīb mentioned above, as stated by the author himself in his work Fihrist (No. 620), is that the Tabdīb contains the two following classes of Hadīṣ :—

- (1) Hadīṣ in the narration of which all the traditionists agree;
- (2) Hadīṣ transmitted from some traditionists, but not narrated by others.

The present work contains only the Hadīṣ of the latter class :—

كتاب الاستبصار فيما اختلف من الاخبار وهو يشمل على عدة
كتاب تهذيب الاحكام غير ان هذا الكتاب مقصور على ذكر ما
اختلف من الاخبار والاول يجمع الخلاف والوفاق

Beginning :—

الحمد لله ولي الصدق ومستطه والصلوة والسلام على خيرته
والطاهرين من عترته الخ

The work is divided into 925 Books, and contains 5511 Hadīṣ.

For other copies of the work see: Berlin, 1772-6; Pet. 56. The work was printed in Tehrān in A.H. 1322 = A.D. 1903.

Written in beautiful Naskh, with a head-piece at the beginning.

Dated A.H. 1057.

Scribe محمد الباقر المشهدي

No. 270.

The same.

fol. 324; lines 27; size $11 \times 9\frac{1}{2}$; 8×4 .

Another copy of the same, beginning and ending like the above.

Written in good Naskh.

Dated A.H. 1095.

Scribe احمد بن محمد بن مبارك بن حسن بن ابراهيم الساري

No. 271.

The same.

fol. 379; lines 25; size $12\frac{1}{2} \times 7\frac{1}{2}$; $8\frac{1}{2} \times 4$.Written in good Naskh.

Dated A.H. 1074.

The MS. bears on the title-page, as well as on the last page, seals of Nawáb Wiláyat 'Alí Khán of Patna, and of his son Khurshaid Nawáb, who presented the MS. to the Library in 1898.

No. 272.

fol. 398; lines 20; size $8\frac{1}{2} \times 5$; $8\frac{1}{2} \times 3$.

الوافي

AL WÂFÎ.

An incomplete copy of a work containing the above four Shî'a canonical collections of the Hadîs, with explanation of the difficult words.By Muhammad bin Murtada, محمد بن مرتضى, commonly called al Muhsin al Kâshî (المحسن الكاشي), a well-known scholar and author of numerous works, who died shortly after A.H. 1092 = A.D. 1679. See Kashf al Hujub, fol. 193^b.

Brock., in vol. ii., p. 201, mentions Al Muḥassin al Kāshī (المحسن الكاشي), giving the date of his death as A.H. 911 = A.D. 1505, and enumerates *Aṣ Ṣāfi fi Tafsīr al Qur'ān* as one of his compositions; and again in the same vol., p. 413, mentions Al Muḥsin al Kāshī as a scholar of the 12th century A.H., and enumerates *Al Kalimāt al Maknūnah min 'Ulūm al Hikmah* as one of his works; while *Kashf al Hujub*, on fol. 97, 12^b and 157, says that the author of the above two works is the author also of the present work, and that he died shortly after A.H. 1092 = A.D. 1679.

Beside the present work the following four compositions of the author are enumerated in *Kashf al Hujub*:—

- I. التفسير الأصفي
- II. لؤلؤة المصريين
- III. المحجة البيضاء
- IV. مرآة الآخرة

The entire work is in fifteen parts. The present copy contains only two parts, viz. the 4th and 5th.

Part 4th, foll. 1-141.

Beginning:—

الصد لله والصلوة والسلام على رسول الله ثم على آل بيته
رسول الله - كتاب الطهارة

Written in good *Naskh*, A.H. 1128.

Foll. 141-143 are blank.

Foll. 143-148 contain the index to the present work.

Part 5th, foll. 149-398.

Beginning with *كتاب الصلوة*. This part is defective towards the end.

The following abbreviations are observed in the work: *له* for *لله*; *من لا يحضره الفقيه*; *يب* for *At Tablīb*; *كا* for *Al Kāfi*; *من* for *Istibṣār*.

Written in good *Naskh*.

Not dated, apparently 13th century A.H.

ZAIDĪ MUSNAD.

No. 273.

Foll. 80; lines 15; Size 8 × 5½; 5 × 3.

المسند

AL MUSNAD.

An incomplete copy of the Musnad Ḥadīṣ, designated here as Musnadu Zaid.

Author: Zaid bin 'Alī bin Ḥusain bin 'Alī bin Abī Ṭalīb, زيد بن علي بن حسين بن علي بن أبي طالب. This author is the son of Zain al 'Ābidīn 'Alī (d. A.H. 95 = A.D. 718), the grandson of 'Alī, the fourth Caliph, and was one of the famous Imāms, whose followers are known as Zaidiyah. He was induced by the people of Kūfa to claim his hereditary Khilifat, and to fight against Hishām (A.H. 105-125 = A.D. 724-743), the tenth of the Omayyid Caliphs. In A.H. 122 = A.D. 740 he marched against the Caliph, but very few of Kūfa people joined him. Consequently in the same year he was killed at Kūfa. See *Manhaj al Maqāl*, fol. 138^b; Berlin, No. 968; *Mukhtasar ad Duwal*, p. 206; *Taqrib at Tahdīb*, p. 86; *Anbā' az Zaman*, fol. 12; *Al Milal*, p. 207.

The present copy is defective at the beginning as well as at the end.

Beginning abruptly with the Ḥadīṣ of the chapter *صلوة المريض* thus:—

عليها السلام يصلي المريض قائما فان لم يستطع فجالسا

and ending abruptly with the Ḥadīṣ *ابو العيس* thus:—

زيد بن علي عن ابيه عن جده امير المؤمنين علي عليهم السلام
قال له رجل يا امير المؤمنين ومشي الرجل في النعل الواحدة

The Isnād for the present work, quoted on fol. 72, runs thus:—

حدثني عبد العزيز بن اسحاق بن جعفر البغدادي قال حدثني
ابو القاسم علي بن محمد الكوفي قال حدثني سليمان بن ابراهيم
المعاري جدي ابو امي قال حدثني نصر بن مزاحم المنقري قال
سمعت هذا الكتاب من ابي خالد الواسطي الخ

On fol. 72 the scribe quotes a statement of 'Abdal 'Azîz bin Ishâq (an eminent Zaidi traditionist, who was alive in A.H. 326 = A.D. 937, see *Manhaj al Maqâl*, fol. 180), who gives us to understand that almost all the followers of Zaid who had studied the work under him were killed in the revolution of A.H. 122, except Abû Khâlid al Wâsiṭi, who, it is said, studied the present work under the author:—

قال عبد العزيز بن اسحاق قال ابراهيم سألت ابا خالد
رحمه الله تعالى كيف سمعت هذا الكتاب عن الامام زيد بن علي
قال سمعناه من كتاب معه قد وطأه وجمعه فما بقي من اصحاب زيد بن
علي ممن سمعه الا قتل غيري

In another note on the same folio the scribe says that Abûl Qâsim 'Alî bin Muḥammad al Kâfi, arranged the work in the order observed in other works of jurisprudence.

Contents:—

Foll. 1-9, from a portion of chapter صلاة العريض to chapter
كتاب الصلوة (previous chapters of الصلاة بعد صلوة الشهر
and the whole of كتاب الطهارة are wanting).

Foll. 10-18, from chapter غسل الميت to chapter . . غسل النبي . .
كتاب الجنائز of وكفنيته.

Foll. 19-24, from chapter الوصال في الصيام of كتاب الصوم
to كتاب الحج (some chapters of كتاب الصوم are wanting).

Foll. 25-40, from chapter فضل الحج to chapter الرجل يضي
قبل ان يصلي الامام.

Foll. 41-48, from chapter فضل الكسب من العلال to chapter
كتاب البيوع of بيع الشمار (some chapters of كتاب البيوع
and almost all the chapters of كتاب النكاح are wanting).

Foll. 49, كتاب كجاج العبيد.

Foll. 50-52, from chapter *الطلع* of *كتاب اللطائف* (previous chapters of *اللطائف* are wanting).

Foll. 53-60, كتاب الصدوق.

Foll. 61-65, كتاب السير.

Foll. 66-73, كتاب الفرائض.

Foll. 74-79, كتاب فضائل العلماء.

Fol. 80 contains a collection of Hadig from certain Sunni works.

The present work is very rare and not mentioned in any catalogue. For other works of the author, see Berlin, Nos. 9681, 10224, 10237, 10265.

Written in good Naskh.

Not dated; apparently 9th century A.H.

SUNNÎ ARBA'ÎNÎYÂ'T.*

(WORKS OF FORTY ḤADĪṢ NARRATED BY THE SUNNÎ TRADITIONISTS.)

No. 274.

fol. 25; lines 23; size $9\frac{1}{2} \times 7$; $7\frac{1}{4} \times 5$.

الأربعين الودعانية

AL ARBA'ÎN AL WAD'ÂNÎYAH.

A work containing a collection of forty Ḥadīṣ with a commentary on the same. By Abū Naṣr Muḥammad bin 'Alī bin 'Ubaidallah bin Aḥmad bin Šāliḥ bin Sulaimān bin Wad'ān, أبو نصر محمد بن علي بن سعيد الله بن أحمد بن صالح بن سليمان بن ودعان Qāḍī of Maṣāl, who died in A.H. 494 = A.D. 1101; see Ḥāǰ. Khal., vol. i., p. 50; Brock., vol. i., 355.

The present Arba'īn has been transmitted from the Qāḍī by his pupil Abū Ṭābir Aḥmad bin Muḥammad bin Aḥmad as Salafī (who died at the age of 106 years in A.H. 576 = A.D. 1180). Salafī regarded the Ḥadīṣ of the work as genuine, but other traditionists have condemned the present work for including a few weak Ḥadīṣ.

Beginning:—

حدثنا الشيخ الامام ابو طاهر احمد بن محمد بن احمد السلفي
الاصفهاني قال ابو نصر محمد بن علي بن سعيد الله بن احمد بن صالح
بن سليمان بن ودعان حاكم الموصل . . . الحديث الاول عن النبي
مالك قال خطبها رسول الله صلى الله عليه وسلم على ناقة الجذعاء

* The Prophet in some Ḥadīṣ is said to have declared special regard for those who remembered any forty Ḥadīṣ. Consequently numerous traditionists composed works containing such collections. 'Abdallah bin Mubārak al Marwazī (d. A.H. 181 = A.D. 796, see No. 282, *Sharḥ al Arba'īn*, fol. 16a), is the first traditionist who composed a work comprising 40 Ḥadīṣ. Later on, works containing 40 Ḥadīṣ came to be regarded as a special branch of Ḥadīṣ.

Each Ḥadīṣ is followed by its commentary. The commentary of the first Ḥadīṣ begins thus:—

الشرح الجذعاء تاليف الاجدع وهو المقطوع (مقطوع) الالف والاذن

For other copies of the Arba'in, see Berlin, Nos. 1458-60; Cairo, vol. i., p. 409. No printed edition of the work has appeared.

The present MS., dated A.H. 730, is a transcription of the copy written by Zakarya bin Yahya bin Zakarya, author of Risala fi al 'Amal (see Berlin, No. 5864).

Written in a very clear Naskh.

Scribe علي بن عبد الهادي بن محمد بن يحيى العسقلاني,
a traditionist of the 8th century A.H. For his work, see No. 279.

No. 275.

fol. 29; lines 9; size $9\frac{1}{4} \times 6$; $4\frac{1}{2} \times 3$.

الأربعين

AL ARBA'IN.

A collection of forty Ḥadīṣ.

Author: Abū Zakarya Yahya bin Sharf an Nawawī (d. A.H. 678 = A.D. 1278). For his life, see No. 192.

Beginning:—

قال الشيخ العلامة مهدي الدين الدوري . . . الصد لله رب العالمين
فيوم السموات والارضين . . . اما بعد فقدروينا عن علي بن ابي
طالب وعبدالله بن مسعود . . . ان رسول الله صلى الله عليه وسلم
قال من حفظ علي استي اربعين حديثنا النح

For other copies of the work see: Berlin, Nos. 1476-7; Raf, 389; Münch, 127; Lied, 1746-7; Br. Mus., 878; Paris, 386-744; Cairo, vol. i., p. 264; Brock., vol. i., p. 396. The present Arba'in with the commentary (No. 283) was printed in Cairo A.H. 1307 = A.D. 1891, and the text was separately printed in Cairo in the same year.

For the commentary on the work by the author himself see No. 278, and for a treatise by the author dealing with the philology of the difficult words used in the Arba'in see No. 279, foll. 60-63.

Written in good Naskh.

Dated A.H. 1026.

Scribe محمد بن شهاب الدين الرضواني

One Sulaiman bin Ahmad al Mal'hi, a scholar of the 11th century A.H., studied from the present copy, as appears from the following note:—

طالع في هذا الكتاب واورع فيه شهادة ان لا اله الا الله وان
محمدنا رسول الله وتسال الله سبحانه ان توفاه على الاسلام ... كتب
الفقيه سليمان بن احمد المليحي

On the title-page, as well as the last fol. of the MS., are various extracts from different works.

No. 276.

foll. 26; lines 13; size $8\frac{1}{2} \times 5\frac{1}{2}$; $5 \times 3\frac{1}{2}$.

Another copy of the same work.

Written in good Naskh.

Not dated, apparently 11th century A.H.

Marginal notes are not frequent.

No. 277.

foll. 13; lines 18; size 10×6 ; 8×4 .

Another copy of the same.

Written in Nasta'liq.

Not dated, apparently 18th century A.H.

One Maulavi 'Abdalmajid, a zamindar of Patna, presented the present MS. to the Library in 1914. The title-page bears a Sanad granted by

Maulavi Muhammad Sa'īd, a well-known Arabic scholar of Patna, who died in A.H. 1304 = A.D. 1888, to his pupil 'Abdalqādir bin 'Atiqallah :—

الحمد لله رب العالمين وبعد فقرأ علي وسمع هذه الاربعين . . .
من اولها الى اخرها عبد القادر بن سيد عتيق الله . . . قال ذلك
بفمه ورقمه بقلمه

محمد سعيد بن واعظ علي عفي الله عنهما

No. 278.

fol. 38; lines 17; size 8 × 6; 6 × 3½.

شرح الاربعين

SHARH AL ARBA'IN.

A commentary on the above work, by the author himself.

Beginning :—

الحمد لله رب العالمين في يوم السموات والارضين . . . دل الحديث
علي ان النية معيار السنة الخ

For other copies of the commentary, see Cairo, vol. i., p. 403. A printed copy of a Cairo edition, without date, is noticed in Rampore Hand-list, No. 189.

The text is written in Naskh and the commentary in Nasta'liq.

Not dated, apparently 12th century A.H.

No. 279.

fol. 63; lines 23; size 10 × 7; 7½ × 5.

شرح الاربعين

SHARH AL ARBA'IN.

An autograph copy of a commentary on the above Arba'in (No. 275), by 'Ali bin 'Abd al-hādī bin Muḥammad bin Yahyá al 'Asqalāni, علي بن عبد

الهادي بن محمد بن يعقوب العسقلاني, a scholar and traditionist of the 8th century A.H., who composed the present commentary in A.H. 733 = A.D. 1333, as appears from the following colophon:—

عنه الملتحي الى عفوربه المستقبل من زلته وذنبه علي بن عبد
الهادي بن محمد بن يعقوب العسقلاني . . . عفا الله عنه وغفر له
ولوالديه ولمشائخه واحبابه وجميع المسلمين اجمعين وكان الفراغ من
تعليقها يوم السبت الموافق للثالث من شهر شوال سنة ثلاث
وثلثين وسبعمائة

The work as well as the commentator is not mentioned in any catalogue. No mention of his life is given in biographical works, but the above-mentioned colophon gives us reason to believe that he was a Syrian scholar of the 8th century A.H., who died after A.H. 733 = A.D. 1333. The copy is defective at the beginning. It begins abruptly with the commentary on the 4th Ḥadīṣ thus:—

في هذا اكرام ومات رسول الله صلى الله عليه وسلم ولم يضع
حجر على حجر ولا لبنة على لبنة الخ

Foll. 60-63 contain a treatise by Nawawī, dealing with the philology of the difficult words used in Ḥadīṣ in the Arba'in (No. 275).

Beginning:—

قال جامع الاربعين وها انا اذكر مختصرا في ضبط الفاظها مرتبة
لئلا يغلط في شيء منها وليستغني بها حافظها من مراجعة غيره

The MS. is written in a very clear bold Naskh.

Dated A.H. 733.

No. 280.

fol. 141; lines 27; size 10 × 7; 8½ × 5½.

شرح الاربعين

SHARH AL ARBA'IN.

A commentary on Nawawī's Arba'in, by Muḥammad bin Aḥmad al Mas'ūdī al Hanafī, محمد بن أحمد المسعودي الحنفي, a scholar of the

8th century A.H., who composed the present work in A.H. 748, and died in A.H. 788 = A.D. 1386. See Brock., vol. i., p. 396.

Beginning:—

الحمد لله المصمود بكل لسان المفضوع لكلمته وعظمته في كل زمان
ومكان الخ

The colophon runs thus:—

قال جامعه محمد بن مسعود اسعده في الدارين وكان الفراغ منه
من هذا التعليق . . . شهر ربيع الآخر سنة ثمان واربعين ومسيماة

Only one other copy of the present commentary is mentioned, see Cairo, vol. i., p. 264.

Written in good Naskh.

Dated A.H. 840.

Foll. 1-3 are supplied in a later hand.

The scribe does not reveal his name anywhere in the MS.

No. 281.

fol. 471; lines 17; size $7\frac{1}{2} \times 5$; 6×4 .

جامع العلوم والحكم

JÂMI' AL 'ULÛM WAL HIKAM.

A commentary on Nawawî's *Arba'in*, by 'Abdarrahmân bin Ahmad bin Rajab al Bagdâdî, عبد الرحمن بن احمد بن رجب البغدادي, commonly called Ibn Rajab, a well-known Hanbali scholar and traditionist, who was born in Bagdâd, A.H. 706 = A.D. 1306, where he was brought up and received his education. Thence he travelled to Damascus, where he permanently settled, and studied under—

Muhammad bin Ismâ'il (d. A.H. 735 = A.D. 1335),

Ibrâhim bin Dâ'ûd al 'Attâr (d. A.H. 745 = A.D. 1345),

and others. From Damascus he went to Egypt, where he studied under Abû'l Fath al Mandûmî and Qalânsî, the well-known traditionists of Egypt. He secured a good reputation as an author as well as a scholar, and died in A.H. 795 = A.D. 1393. For his life and works see: Ad Durar al Kâminah, fol. 550; As Suhab al Wâbilah, fol. 117; Brock., vol. ii., p. 107.

Beginning :—

قال الشيخ الانام العلامة الاوحد شرف الاسلام مفتي الانام الشيخ
زين عبد الرحمن بن الشيخ الامام العلامة شهاب الدين احمد بن شيخ
الامام رجب البغدادي الصد لله الذي اكمل لنا ديناً واثم
علينا النعمة الخ

For other copies of the work see : Berlin, 1492; Cairo, vol. i., p. 355.
The work has not been printed.

Written in good Naskh.

Dated A.H. 790.

Scribe عبد القادر بن محمد, a pupil of Ibn Rajab.

The last fol. bears an autograph Sanad, dated A.H. 790, granted by
Ibn Rajab to the scribe :—

قرأ عليّ هذا الكاتب . . . من جمعي وتأليفي وشرح الاربعين
النووية . . . وقابل نسخته من اصلي وصحت هذه النسخة بصد الله
. . . واجزت له روايته عني مع رواية ما يجوز لنا روايته . . . يوم الثلاثاء
جمادي الاول سنة تسعين ومبعمائة بدمشق المحرومة .
قاله وكتبه عبد الرحمن بن رجب الصبلي عفي الله عنه .

The above Sanad also tells us that the present copy was compared
with the autograph copy by the scribe, while he studied the present
work under Ibn Rajab.

No. 282.

fol. 119; lines 19; size $7\frac{1}{2} \times 5\frac{1}{2}$; $5 \times 3\frac{1}{2}$.

شرح الاربعين

SHARH AL ARBA'IN.

An incomplete copy of the commentary on Nawawi's Arba'in by
Muhammad bin Muhammad ad Dalji, محمد بن محمد الدلجي, a scholar
and traditionist of Egypt, who died in A.H. 947 = A.D. 1540. See Brock.,
vol. i., p. 397; Gotha, No. 617.

Beginning:—

الصد لله رافع اعلام الملة الزهراء بلوامع آيات الكتاب ومحكم
سبالي احكام الشريعة الغراء النج

In the preface the commentator traces his *Isnād* for transmitting the *Ḥadīṣ* of the *Arba'in* (No. 275) from Aḥmad bin 'Abdalwāhid al Miṣri, a traditionist of the 8th century A.H. (see Berlin, No. 1490). The MS. ends abruptly, thus:—

ومن رام حقائق التوبة فعليه بكتاب المنازل

Only one other copy of the work is mentioned, see Gotha, No. 617.

Written in good *Naskh*.

Not dated, apparently 11th century A.H.

No. 283.

foll. 169; lines 21; size $9\frac{1}{2} \times 5\frac{1}{2}$; $7 \times 3\frac{1}{2}$.

الفتح المبين

AL FATH AL MUBÎN.

A popular commentary on Nawawi's *Arba'in*, by Aḥmad bin Muḥammad bin 'Alī bin Ḥajar al Haiṣūmi, أحمد بن محمد بن علي بن حجر الهيثمي.

This great author and commentator was born in Abu'l Haiṣūm (a Mahallah in Egypt), A.H. 909=A.D. 1503. This date is found in a treatise dealing with the life of the author by one of his pupils (see Hand-list, No. 11/2632). The latter quotes the author's own statement regarding the date of his birth: ولد رحمه الله تعالى ورضي عنه كما مشاهدته بخطه بمكة بمكة أبي الهيثم أو آخر سنة تسع وتسعمائة. The author of *An Nār as Sâfir* (see Hand-list, No. 2386) also supports this date; while Brock., vol. ii., p. 388, wrongly places the author's birth in A.H. 911=A.D. 1505.

The author, like the author of *Fath al Bâri* (see No. 159), is commonly called Ibn Ḥajar. The reason given to us by his biographers for his being so called is that one of his ancestors was habitually given to silence, so he became known as حجر (stone). Hence the author is

known as **ابن حجر** (son of stone). He lost his father at an early age. **Shamsuddīn ash Shinnāwī** (d. A.H. 933 = A.D. 1528) and **Abū'l Hamā'i**, well-known scholars of Egypt, took him in their charge and gave him his early education. In A.H. 924 **Shinnāwī** admitted him in the **Madrasah Jāmi' Azhar**. In a very short time (A.H. 929) **Ibn Hajar** completed his study at that institution. During the course of his study in **Jāmi' Azhar** he also attended lectures on different branches of learning in other institutions of Egypt. From about the end of the same year he was continually engaged for four years in teaching work in Egypt. In A.H. 933 he proceeded to Mecca and performed his first pilgrimage, and during his two years' stay in Mecca he secured **Sanads** from the eminent traditionists of the place. In the beginning of A.H. 935 he returned to Egypt and employed himself in teaching, and devoted part of his time to composition. During eight years as a teacher in Egypt **Ibn Hajar** gained a wide-spread reputation. In A.H. 939 he performed a second pilgrimage to Mecca, and came back to Egypt towards the end of the same year. In A.H. 940 he left, with all the members of his family, for Mecca, where he settled permanently, and was appointed professor of **Hadīṣ** and of **Shāfi'i** jurisprudence. He was acknowledged to be a specialist in the latter branch. He composed 70 works on different branches of the subject, and died in A.H. 974 = A.D. 1666. (Brock. wrongly fixes the date of his death in A.H. 973 = A.D. 1665.)

Beginning:

الصد لله الذي وفق طائفة من علماء كل عصر القيام بما عناه
الاحاديث النج

In the colophon, **Ibn Hajar** says that he compiled the present commentary in two months, A.H. 951:—

قال مؤلفه تعمد الله برحمته ورضوانه ابتدأت هذا الشرح النا
القعده وفرغت منها هلال المحرم سنة احدى وخمسين وسبعائة

For other copies of the commentary see: Berlin, 1493-6; Paris, 748; India Office, 169; Cairo, vol. i., p. 379. The present commentary was printed in Cairo A.H. 1307 = A.D. 1891.

Written in good **Naskh**.

Dated A.H. 1004.

Scribe نور الدين علي بن رمضان

No. 284.

foli. 253; lines 16; size $10 \times 5\frac{1}{2}$; 5×3 .

المبين المعين

AL MUBÎN AL MU'ÎN.

A commentary on Nawawî's Arba'in, by 'Alî bin Sulţân Muḥammad al Qârî, مصد القارى, who died in A.H. 1014 = A.D. 1605 (see No. 236).

Beginning:—

الصد لله الذي جعل الاعداد والاقوات اعتبار الانام فخلق
السموات والارض في ستة ايام الخ

For other copies of the work see: Berlin, No. 1497; Cairo, vol. i., p. 396.
A printed copy of the Cairo edition is noticed in Raf' as Suttur, p. 45.

Written in beautiful Naskh, within gold-ruled borders.

No date; apparently 11th century A.H.

Marginal notes are found throughout the MS.

No. 285.

foli. 37; lines 17; size $7 \times 3\frac{1}{2}$; $5 \times 2\frac{1}{2}$.

شرح الاربعين

SHARH AL ARBA'ÎN.

A commentary on Nawawî's Arba'in, by Sa'id bin Muḥammad al Muftî, سعيد بن محمد المفتي.

The commentator (an Indian scholar) says in the preface that he studied the Arba'in under Muḥammad 'Ismatullah bin Mahmûd al Bukhârî, a scholar of the 10th century A.H., and the author of the Hâshiya 'Ala Sharḥi Mulla Jâmi (see Hand-list, No. 1541). The date of the composition of the present commentary, as given in the colophon, is A.H. 1015.

Beginning:—

العهد لله على الاكرام وعلى نبيه الصلوة واسلام وعلى آله واصحابه
البررة الكرام . . . اما بعد فيقول العهد الضعيف الى الله المثني محمد
سعيد

We are not acquainted with any other copy of the work.

The following note on the title-page says that, in A.H. 1152, the MS. was placed in the Royal Library at Aurangâbâd, Deccan, known as *Khujista Bunyâd* (see *Giyâs*, p. 159, *خجسته بنياد لقب اورنگاباد كه* شهرنيسه در دكن):—

بابه سنه ۱۱۵۲ هجره مقدمه در بلد طيبه خجسته بنياد ۱۵ ربيع
الثاني من مذکور داخل کتبخانه سرکار نموده شد

No. 286.

fol. 14; line 28; size 10 × 6; 7 × 5.

تحفة المحبين

TUHFAT AL MUḤIBBĪN.

A commentary on Nawawi's *Arba'in*, by *Shaiikh* Muḥammad Ḥayât as Sindhi, *شيخ محمد حيات السندي*.

The author was born in 'Âdilpore (in Sindh), where he was brought up and educated. At an early age he travelled to Arabia, and studied Ḥadīṣ under traditionists of Mecca and Medina, such as —

شيخ ابو الحسن بن عبد الهادي (d. A.H. 1139 = A.D. 1727),

عبد الله بن سالم البصري (d. A.H. 1134 = A.D. 1722),

and others. He permanently settled in Medina, where he was appointed a professor of Ḥadīṣ. Muḥammad Faḳhīr, an Indian poet and Arabic scholar of Allahabad, who went to Medina in A.H. 1156, and studied

Hadīṣ under him, describes in his Maṣnawī Muḥammad Ḥayāt's teaching at Medina, in the following Persian verses:—

درس فرمای مسجد نبوی
 بطریق رشیق مصطفوی
 آن محمد حیات بهت بلند
 بحدیث نبی قوی پیوند
 متع الله زمرة الاعیان
 بافاداته الی الازمان
 سر من خاکپای او بادا
 جان من در رضای او بادا

Muhammad Ḥayāt died at Medina in A.H. 1163 = A.D. 1752, and was buried in the cemetery called al Baqī'.

For the commentator's life see *Ithāf an Nubala*, p. 403.

Beginning:—

الصدق حمدا يليق به والصلوة والسلام على حبيبه وآله وصحبه . . .
 اما بعد فهذا شرح لطيف على الاربعةين . . . جمعها الامام الفقيه
 محي الدين ابو زكريا يحيى النوري

The present commentary is not mentioned in any catalogue, and seems to be rare.

The present MS. was written in Medina A.H. 1144, during the life of the commentator, as appears from the following colophon:—

تعريفها في شهر رمضان يوم السبت المبارك خلف من احدى
 عشر يوماً سنة الف ومائة واربعه واربعين . . . بالمدينة

Scribe سيد عبد الوهاب بن سيد عمر

No. 287.

fol. 56; lines 13; size $8\frac{1}{2} \times 5\frac{1}{2}$; $5\frac{1}{2} \times 3\frac{1}{2}$.

كتاب الأربعين

KITĀB AL ARBA'ĪN.

An autograph copy of Arba'in, believed to be unique, by Aḥmad bin Abi Bakr bin Aḥmad bin 'Alī bin Ismā'il al Ḥanbalī al Qādirī, احمد بن ابي بكر بن احمد بن علي بن اسماعيل القادري, a follower of the Ḥanbalī school, and belonging to the Qādirī order, who was born in Ḥamāt, A.H. 763 = A.D. 1364, where he was brought up, and studied under his father and others.

After his father's death in A.H. 782, he travelled to Heliopolis, Emessa, Damascus, Cairo and Aleppo, in which places he studied Ḥadīṣ and other branches of Islamic literature under fifty scholars. Their names are mentioned in the work by the author.

In A.H. 787 he performed the pilgrimage to Mecca. In A.H. 806 his masterly knowledge of jurisprudence induced the authorities of Aleppo to appoint him as a Qāḍī of the place, where he continued his services as Qāḍī till his death in A.H. 840 = A.D. 1437.

For his life and works see As Suhab al Wābilah, fol. 27. Brock., vol. ii., p. 107, wrongly places the author's death in A.H. 831 = A.D. 1428.

Beginning:—

الحمد لله الذي من علينا بالتباع سنة نبينا محمد سيد المرسلين
وجعلنا ممن نظم في سلك طلبة الحديث

The author in the preface says that he studied under fifty Shaikhs, and having collected forty Ḥadīṣ he added ten Ḥadīṣ from his remaining ten teachers, with a view to showing the complete number of his teachers:

ثم اتبعت تلك الرواية من مبشائح عشر

Beside the present work and the works mentioned in Brock., vol. ii., p. 107, the following works of the author are enumerated in As Suhab al Wābilah:—

- (1) الدرر والذلي في فضائل الشهور والايام
- (2) كتاب في المتبائنات

Contents:—

- Foll. 1^b-13^a. 14 Ḥadīṣ transmitted by the author from 14 Shaikhs of Ḥamât.
 Foll. 13^b-15^a. 2 Ḥadīṣ transmitted from 2 Shaikhs of Emessa.
 Foll. 15^b-26^a. 8 Ḥadīṣ transmitted from 8 Shaikhs of Heliopolis.
 Foll. 26^b-41^a. 15 Ḥadīṣ transmitted from 15 Shaikhs of Damascus.
 Foll. 41^b-48^a. 5 Ḥadīṣ transmitted from 5 Shaikhs of Egypt.
 Foll. 48^b-56. 6 Ḥadīṣ transmitted from 6 Shaikhs of Aleppo.

Written in good Naskh.

Dated Ḥalab, A.H. 837, as appears from the following colophon:—

وكان فراع مؤلفه وجامعه العبد الضعيف الفقير الى الله احمد بن
 ابي بكر بن احمد بن علي بن اسماعيل الحلبي القادري . . . بتاريخ
 ثمان الاربعاء منتصف ذي القعدة الحرام سنة سبع وثلاثين وثمانمائة

The last fol. bears an autograph Sanad dated A.H. 738, granted by the author to his pupil, Abu 'l Khair Muhammad.

No. 288.

fol. 20; lines 25; size 7 × 5½; 5 × 3½.

الاربعين المتبائنه

AL ARBA'IN AL MUTABÂ'INAH.

A collection of forty-five Ḥadīṣ, by Shihâbaddin Ahmad bin Ḥajar al Asqalâni, شهاب الدين احمد بن حجر العسقلاني (d. A.H. 852 = A.D. 1449, see No. 159). The Ḥadīṣ of different Isnâds (الاسانيد) (متبائنة المتون) are collected in the present work.

Beginning:—

الحمد لله الذي على بصفاته المتبائنه بصفات المخلوقات وارسل
 سيدنا مصدا صاي الله عليه وسلم بالآيات الخ

Ibn Hajar himself designates the work as *Arba'in* (forty), but he says in the preface that, in collecting the *Ḥadīṣ* narrated by all well-known 'Abādīyah (traditionists named 'Abdullah), he found five in excess of forty; thus the work contains 45 *Ḥadīṣ*, and completes the number of famous traditionists named 'Abdullah. According to the author's own statement in his work *Raf' al Iṣr*, fol. 35 (see Hand-list, No. 2745), he completed the present work in the *Madrasah Shaikhuniyah*, Egypt, A.H. 808:—

وَأَمَّا الْأَرْبَعِينَ الْمَتْبَائَةَ بِالشَّيْخُونِيَّةِ ثَمَانِي وَثَمَانِيَّةً

Only one other copy of the work is mentioned, viz. Berlin, No. 1510.

Fol. 20 bears the following *Sanad*, dated A.H. 838, granted by Ibn Hajar to the scribe of the *Sanad*, Yūnus bin Fāras al Qādirī (d. A.H. 866 = A.D. 1463, see *Tāj at Ṭabaqāt*, vol. ix., fol. 532) and others, who studied the present MS. jointly with the scribe under Ibn Hajar in the *Madrasah Munkadriyah*, close to Ibn Hajar's house in Cairo, A.H. 838:—

الصد لله رب العالمين وبعد فقد سمع جميع هذا الجزء وفيه خمسة وأربعون حديثاً متبائنة المتن والاسانيد مع ما في اثنائها من الكلام على الاحاديث - على مؤلفها ميدينا ومولانا قاضي القضاة شيخ الاسلام حافظ العصر استاد اهل الدهر بقرية المعجتهدين شهاب الملة والدين ابي الفضل احمد بن الشيخ الامام العام العلامة نورالدين ابي الحسن علي بن محمد بن محمد بن علي بن حجر العسقلاني الشافعي فسخ الله في اجله واعاد علينا من بركته بقرأة الشيخ الامام مهدي الدين ابي البقاء عبد القادر بن الشيخ شمس الدين ابي عبد الله محمد بن محمد الطرجي الشافعي لطف الله به الشيخ الامام العلامة اقضي القضاة شهاب الدين ابي العباس احمد بن جمال الدين ابي العباس يوسف بن محمد الشرجي الشافعي والشيخ الامام العلامة اقضي القضاة عز الدين محمد بن محمد بن عبد السلام الشافعي والشيخ الامام قاضي المسلمين بدر الدين محمد بن محمد بن عبد المنعم البغدادي الحنبلي والشيخ الامام تاج الدين بن محمد بن شهاب الدين احمد بن نورالدين علي الانصاري والفاضل البارع شهاب الدين ابي العباس احمد بن صدر الدين محمد بن روق والشريف نورالدين ابي الحسن علي بن محمد مهدي الدين عبد القادر بن شرف الدين محمود الحسيني القادري

والشيخ الصالح شهاب الدين نعمة الله بن الشيخ الامام العالم عفيف الدين محمد بن الشيخ الامام شرف الدين عبد الرحيم الشيرازي المعروف بالجهرى والفاضل بدر الدين محمد زين الدين ابي بكر جمال الدين يوسف العلادي وابو البر يونس بن فارس بن عبد الله القادري وله الخط وسمع الشيخ الامام العلامة ناصر الدين ابي عبد الله محمد بن شهاب الدين احمد بن محمد بن عبد الرحمن المصري الشهير بابن المهندس وولده احمد من اولها الى اخر الحديث الثامن العشر وحضر ولده مهيب الدين محمد في الحديث السادس العشر والسابع عشر والثامن عشر وصح ذلك وثبت في مجلس واحد بالمدرسة المنكديريه الملاصقه بسكني المسمع المشار اليه في يوم الاحد ثامن عشرين ذي القعدة الحرام سنة ثمان وثلاثين وثمانمائة واجاز شيخنا المسمع المشار اليه لكل من قرأه وسمعه او حضره او شيئاً منه ان يرويه عنه وجميع ما يعوز له وعنه روايته بسؤال القادري ولله الحمد والمنة وحسبنا الله ونعم الوكيل وفيه تخرجه على العاشية في مجلس واحد صح ذلك قاله وكتبه ابو البر يونس بن فارس بن عبد الله القادري

The above Sanad is attested by Ibn Hajar himself, thus:—

السماع والاجازة صحيحان قاله وكتبه احمد بن علي بن حجر الشافعي

The handwriting of the above Sanad and that of the present MS. are identical; it appears therefore that Yûnus bin Fâras, the writer of the Sanad, is the scribe of the present copy. The date of the above Sanad also suggests that the MS. was written in or before A.H. 838.

No. 289.

foll. 30; lines 10-15; size $8\frac{1}{2} \times 6$; $7\frac{1}{2} \times 5$.

الاربعين

AL ARBA'IN.

A collection of forty Ḥadīṣ, by Muḥammad bin Yūsuf bin Abi Bakr,
 محمد بن يوسف بن أبي بكر.

One Muḥammad bin Yūsuf (d. A.H. 763 = A.D. 1363) is mentioned in *Hāj. Khal.*, vol. i., p. 62, as the author of an Arba'in which deals with Ḥadīṣ on the Ḥajj (pilgrimage) only; but the present work does not contain any Ḥadīṣ on that subject.

Muḥammad bin Yūsuf az Zarnadī (d. A.H. 730 ≈ A.D. 1330) is mentioned in Berlin, No. 1551, as the author of an Arba'in. But no description of the Arba'in by Zarnadī is to be found in the Berlin or any other catalogue; therefore it is not possible to say whether that work and the present Arba'in are identical.

Beginning:—

الحمد لله رب العالمين والعاقبة للمتقين ولا عدوان الا علي
 الظالمين . . . اما بعد فان العبد المذنب محمد بن يوسف بن ابي بكر
 رحمة الله عليه

We are not acquainted with any other copy of the work.

Foll. 1-10 are written in Naskh, and foll. 11-30 in Nasta'liq.

Not dated, apparently 12th century A.H.

SHĪ'A ARBA'ĪN.

No. 290.

fol. 169; lines 18; size $8\frac{1}{2} \times 4\frac{1}{2}$; $5\frac{1}{4} \times 2\frac{1}{2}$.

الأربعين وشرحه

AL ARBA'ĪN WA SHARHUHU.

A collection of forty Ḥadīṣ, with commentary, by Bahā'addīn Muḥammad bin Ḥasan bin 'Abd-aṣ-ṣamad al Ḥārīṣī, بهاء الدين محمد بن حسن بن عبد الصمد الحارثي.

This famous Shī'a author, who composed more than sixty works on different subjects, was born in A.H. 953 = A.D. 1546, and died in A.H. 1031 = A.D. 1622. For his life and work see: *Khulāṣat al Aṣar*, vol. iii., p. 440; *Rieu, Persian Catalogue*, No. 25; *Br. Mus. Supp.*, No. 673.

Beginning:—

ان احسن حديث علي اللسان بجواهر حقائقه . . . وبعد فان الفقير
الى الله بهاء الدين محمد العاملي . . . وهذه اربعون حديثاً من طرق
اهل البيت . . . واردت في كل حديث يحتاج الى البيان لما يوقف
الطالبين على سبيله

The following author's colophon, quoted here by the scribe, gives the date of composition, A.H. 995:—

اتفق الفراغ من مشقه ضحوة يوم الاثنين ثالث العشري الثالث
من شهور السنة الخامسة من العشر العاشر من المائة العاشرة

A MS. copy of this work is mentioned in the Rampore Library (printed list, No. 187). The work was lithographed in Tihra'n A.H. 1322 = A.D. 1903.

At the end the MS. bears seals of Nawáb Wiláyat 'Alī Khán and his son Khurshaid Nawáb, who presented the MS. to the Library in 1898.

Dated Shiráz, A.H. 1065.

Scribe بهاء الدين محمد الليثي

No. 291.

The same.

Foll. 187; lines 17; size $8\frac{1}{2} \times 6$; $6 \times 3\frac{1}{2}$.

Another copy of the same.

Written in Naskh.

Dated A.H. 1108.

Scribe عبد الكريم

ZAIÐĪ ARBA'ĪN

No. 272.

fol. 88; lines 31; size 11 × 7; 8½ × 4.

الأنوار المضية

AL ANWĀR AL MUDĪYAH.

A commentary on Sailaqi's *Arba'in*,* by Yuhya bin Ḥamza, يحيى بن حمزة, a well-known author and Zaidi Imām, who was born in A.H. 669 = A.D. 1271, and was proclaimed Imām in A.H. 720 = A.D. 1320. He died in A.H. 749 = A.D. 1349. For his life and works see Br. Mus. Suppl., No. 343-353.

Beginning :—

الصد لله وحده والصلوة والسلام على من لا نبي بعده الصد لله
الكيم الذي اطق لسان الانسان

The commentator says in the preface that after compiling a commentary on *Nabj al Balāghah* (see Hand-list, No. 1353), he wrote the present commentary, on the basis of a reliable copy of *Al Arba'in* as *Sailaḡiyah* corrected by the author himself :—

اني لما وقفت على الاحاديث الاربعية السيلقية وحصلتها مساعاً
ببلغ المصنف

He quotes in some places *Ḥadiqat al Ḥikmat*, a commentary on the *Arba'in* by 'Abdullah bin Ḥamzah (d. A.H. 613 = A.D. 1285).

The work is rare, not mentioned in any catalogue.

Written in good Naskh.

Not dated, apparently 9th century A.H.

* This *Arba'in* is known as *Al Arba'in as Sailaḡiyah*, a collection of forty *Ḥadīḡ* by Sayyid Abū Ṭālib al Ḥusain bin Muḥammad bin Mahdi al Ḥusaini as *Sailaḡi* (see Br. Mus. Suppl., No. 156).

مركز الخدمات والأبحاث الثقافية

صندوق البريد ٥٠٨٣ / ١٤

بيروت - لبنان

(٦/٤)

سلسلة فهارس المكتبات الخطية النادرة